THE PALME OF CHRISTIAN FORTITVDE.

Or the glorious combats of Christians in Iaponia.

Taken out of letters of the Society of IESVS from thence. Anno 1624.

Hier. ep. 150.
Triumphus Dei est passio Martyrum, & cruoris effusio, & inter tormenta lætitia.

God triumphes when Martyrs suffer, and shead their blood, and reioyce in their torments.

With permission of Superiours.
Anno 1630.

XUM

XUM

THE PREFACE.

HEre wrapt vp in a few sheetes of ordinary paper, the Trãslatour offers thee, ô Englãd, with a present of inestimable price, with a carkanet of the richest gẽmes the Orient euer sent into Europe, *Iewells of Iaponian pearle* within the sea of persecution, bred of the dew of Diuine grace, infused into soules, that by exact puritie of life, and by magnanimous contempt of all earthly obiects, were euer open towards God, and ready to intromit his celestiall influences.

This fortunate and thrice happy Church was primitiuely planted by

the great *Indian Apostle S. Xauerius*, brought thither by the course of his charity, which had no other bounds but the world; watered by the succeeding labours of the Fathers of the *Society of Iesus*, the sole workemen in that holy harueſt for many yeares, finally manured also by other Professours of Euangelicall Pouerty, whom their vnquencheable zeale of soules vrged to passe thither from *Europe*, ouer many vast worlds of water.

As Religious profession was the parent of these Christians, so by this narration (the theater of their vertues) you may see they doe not degenerate but shew thēselues a worthy extract of so noble a stock, a genuine offspring of so sacred a plantation

tatiõ, a pourtraicture of diuine perfection correſponding to the high ſanctimony of the Patterne. In the courſe of their liues ſo enamoured of Pouerty, ſo inflamed with Charity, ſo deuoted to voluntary afflictiõ of the body, to diſclplines, wearing of haire clothes, extraordinary faſtings, retired praying, dedicating themſelues to the teaching of the ignorant and helping of ſoules, shine liuely lineaments of more then ſecular ſanctity, and aſſured markes of a Religious ſpirit ſuperiour to the world. In their deathes they blaze forth rare, diuine, miraculous examples of heroicall fortitude, wherby the peerleſſe luſtre of primitiue Martyrdome is renewed in theſe dayes, to shew the neuer decaying

merit of the pretious Immaculate Blood, in whose shining candour all Martyrs, auncient and recent *made white their Triumphall Robes.*

The light of the *Christian Roman Religion*, which from thee, ô Catholicke *Europe*, *Iaponia* receaued, is here returned back againe with interest, & encrease, adorned with glorious victories, which by vertue thereof to the amazement of Infidels ouer Paganisme she hath obtained; by thy Religion, I say, professing and practising veneration of Relickes, Adoration of the Crosse prayer vnto Saints, deuotion vnto Pardons, hearing of holy Masse, diuine worship of the Venerable Eucharist, Sacramental Confession of sinnes, the saying of Angelicall salutations to the

the B. Virgin in a ſet number on beades, finally (to pretermit other points) ioint inuocation of IESVS MARIA euen till the laſt moment of their ſacred breath; This light of Religion to the ſplēdour of her shining victories improued, she ſends thee back, to driue away the darkneſſe of hereſy, that ouershads ſome parte of thy dominions, to diſcouer the blaſphemy of their conceit, who thinke thy Religiō Idolatrous, and to open their eyes, that by the light of new triūphes they may diſcerne who be the heires of *Ancient Truth*, and not to doubt, but in that Church is found the light of *Apoſtolicall Faith*, where the vigour of Apoſtolicall Fortitude by the victory of torments and death to the ouer-

throwe of Idolatrie flameth.

Such barbarous varietie of cruell torments they endured, ſuch glorious varietie of excellent vertues in their ſufferings shined, ſuch a multitude of both ſexes of all ſtates and of all ages, from aboue Ninetie till vnder Seauen were by Martyrdome crowned, that this on Ilād within the ſpace of one yeare, may ſeeme to haue renewed all the famous examples of former Chriſtian ages. Here is more then one *Laurence* roſted in fires without groaning or ſtirring, or ſomuch as shrinking, with no other chaine then of charitie tied to the torment. Here is more then one troupe put into freezing waters ſtarued to death in winter nights, not ſomuch as one relenting

lenting, the feruour of Faith keeping the froſt of infidelitie frõ their hart. Here is more then one *Andrew* adoring the croſſe prepared to be his deathbed, and ſinging for ioy he was to die in the embracements therof. Here is more then one *Bartholomew* fleade aliue, or minced into morcells, enduring as manie martyrdomes, as he had members to ſatisfie the cruell gluttonie of death, that would taſte him by peecemeales. Here is more then one *Ignatius* fearing nothing more then that the perſecutour would be mercifull, the torturer gentle, the inſtruments of his death dull and not eager enough of his blood. More then one *Eleazarus*, willing to die rather a thouſand deathes, then to diſſem-

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ble once, or to permit the voice of another, though without his priuitie or consent, to belie the constancie of his faith; More then one *Adauctus*, who meeting with the companies of designed Martyrs, going to the place of their death, by spontaneous ioining encreased their nũber, & made the ioy of the heauẽlie banquet the greater, whilest all hartilie wellcome the deare vnexpected guest.

And to speake also of the other sexe by nature inferiour, by faith equall, by the renowne of Martyrdome in a sorte superiour vnto mẽ, the strength of diuine grace shewing it self more admirablie in feeble bodies; behold more then one *Felicitas* with drie eies looking on the martyrdomes of her children, sen-

ding them before her to heauen, as harbingers to prepare a place of blisse for their mother, that was presentlie to followe. More then one couragious mother, that with her daughters entred into deepe gulfes, holding each other by the hand as in a dance, singing the praises of Christ on the waters, as it were Carolles on the Christmas day of their happie natiuitie into eternall life. More thē one *Catherine*, by the qualitie of their birth Princesses, ouercoming the infidelitie of the Paynime priests, being after the victorie of manie torments and fearce combats cōsummated by the sword. More then one *Apollonia* charged with yeares, but more stored with merits of vertuous life, readier to burne

burne for Christ, then the persecutour to put her into the fire. More then one *Agnes*, that ouercame tenderness of age by maturity of faith, lawfull witnesses of Christian truth, before they could be witnesses in any cause of the world, that receaued on their tẽder neckes the murthering sword as ioifullie, as if they had put on chaines of gold, holding the daies of their martyrdomes as their marriadges feastes. In a word, here (as I said) within one Iland, and in one yeare, you shall finde in a manner all the memorable martyrdomes and glorious triumphes of the primitiue times reuiued, and by new glorious imitation expressed to the quicke.

We the Catholickes of England, who

who liue in the happie danger of being partakers of the like crownes, haue ſpeciall cauſe to behold with ioie this *Iaponian Palme-tree of Chriſtian Fortitude* tranſlated, and planted on English ſoile. The victories of Martyrs recorded in writing be encouragemēts vnto martyrdomes, that the Chriſtian ſouldier, as Saint Gregorie ſaith, *eo minus in certamine trepidet, quo ante ſe poſitos tot virorum fortium triumphos videt*, ſo much the leſſe doubt of the glorious ſucceſſe of this combat, in that he beholdes the manie conqueſts of triumphant Chāpiōs diſplaied to his ſight. And although you doe not want other examples of great force; yet theſe may ſeem more potēt (beſides other reſpects) becauſe they are more recent.

recent. Their ſacred blood newlie iſſued out of the fornace of their ardent breaſt, doth yet ſtill freshlie euaporate diuine loue, and by how much neerer they are to our daies, by ſo much the more efficaciouſlie they applie to vs their flames. They were members of the ſame Church, profeſſours of the ſame Religion, practiſers of the ſame deuotions, according not only the ſubſtance, but alſo euerie circumſtance, which yet be variable with the time; and we haue Preachers of all the ſame Religious Orders, that were their guides & leaders in thoſe victorious combats.

The vexations we endure compared with theirs, will ſeeme more tolerable; and if they should grow to greater exceſſes, we haue here

cõfortable pledges to make vs ſure the Faith, we profeſſe, is able to conquer the moſt ſuperlatiue rage of the world. As from *the vttermoſt coaſtes* we receaue newes of rare crueltie; ſo likewiſe from thence is brought the rare *prize of the valiant woman*. Here we learne that *many waters cannot extinguish her charity*, nor any froſts benumme harts inflamed therewith. The fires of pouertie, of diſgrace, of torment, that rage without, be not of equall force with the burning of her faith within. Nor continuance of sharpe afflictions can be ſo extended by lẽgth of time, as to outreach her longing to ſuffer for her crucified Lord.

O fire of heauen! ô deſire of Martirdome! poſſeſſe our harts, penetrate into our ſpirits, conſume the

drosse of humane pretences, quench in vs the flame of other loues. O that to die for Religion, that to suffer for Christ, that the crowne and purple of martyrdome were the summe of all our wishes, the marke of all our ambitions, our meditation in the day, our dreame in the night, that we were in all our prayers still seeking to obtaine it, in all our actions still ayming to deserue it, in all our cogitations still longing to enioy it! O let vs without partiality often view ourselues in this admired mirrour, thereby to take away all dissimilitude from them in life, whō we desire to paralell in the felicity of their death.

Of

Of the Temporall State of Iaponia, and the present condition of Christian Religion.

ALthough the *Xogun* of *Iendo*, Lord of *Iaponia* hath deposed, together with his gouernment, the dignity of *Xogun* vpon his sonne, he himself stepping to a greater; yet hath this bred no alteration in things touching Christian religion, as we hoped for, at the change of the Gouernour. For the Sonne equall to his Father in the hatred of Christians, hath bene the death of many, and the number exceeds that of former yeares, since from the Moneth of December 1623, vnto Nouember of the yeare following a hundred threescore and fiue Christians haue ended their liues by seuerall torments. Eight of which were *Religious* of *S. Dominicke*, *S. Francis*, and of the *Society*; the rest *Lay people*, *Men*, *Women*, *and Children*: which shall be the subiect of our discourse.

This Persecution rose first in *Iendo* the head-citty now of Iaponia, and the court of *Xogun*, but soone after so dilated it self, that no corner was exempt from it, where any Christians were to be found. Great store were slaine, many cast into prison, and others into banishment. Some hid themselues; others abandoned their owne houses, fearing to suffer shipwracke of their faith in company of Gentils. And many there were, who like braue and valiant champions stood it out, euen in the middest of a peuerse nation, animating some weaker members, which are euer found in a great body, with the conuincing example of true *Magnanimity* in the suffrance of most exquisite torments.

It cannot be expressed what feare and trẽbling occupied the harts of many, when this tempest rose, the more for that euery day new Ministers were apointed by *Xogun* himself, who by all possible meanes of threats and torments, sought to extort Religion from the harts of Christians. Their industry in ferreting out Religious persõs, and hindring their entrance into *Iaponia* was more then ordinary. These oppositions, and no marueile, haue made our harueſt lesse plentifull, since some only thousãds, haue bene baptized by the hands of ours, and others who forward this noble enterprise. But we hope for plenty and abundãce in tyme to come, the soyle being moist and

and fatned with the blood of so many glorious Martyrs.

And to begin with the persecution raised in the Citty of *Iendo*, in which together with forty seauen Christians *F. Hierome de Angelis, Brother Simon Iempo* of the Society of Iesus, and *F. Francis Galbe* of S. Francis Order, gaue vp their liues: you may note, that though for this dozen years and more, through the implacable hatred of the Emperour, persecution hath still been in force against Christian Religion throughout the whole Empire; yet in the Cittyes subiect immediatly to the *Tenca* (*Nangasachi* only excepted) there was a kind of silence or conniuency touching matters of Religion: not that it was lawfull to preach or make publique professiō thereof vnder peril of death or banishment; but that the Magistrats did either dissemble or neglect to looke after those who embraced Christianity. Whilst we lay vnder this shadow of peace, the Emperour vnexpectedly by occasion of the new dignity conferred vpon his sonne, reuiuing his inuiterate hatred against Christians, and especially their Preachers, thought it a fitt occasion to destroy the ghospell, by renewing the lawes of *Iaponia*, amongst which there is one capitall against *Christian faith*; the preaching whereof, and the vsurping of the Empire are held in effect for the same things. The Magistrats of *Tenca*

demaunded, whether or no it were necessary to insinuate the same by way of Proclamation to other Princes: the *Xogun* answered no: for that it would be sufficient, they should see how Christians were handled in *Iendo*, to make them exercise the like in the Citties subiect to their gouernment: neither was he deceiued in his opinion. For no sooner came it to their knowledge, that fifty Christians had been broiled aliue by commaunde from the *Xogun*, but streight waies euery Prince beganne to bestirre himself in his owne dominions, banishing, imprisoning, & putting to death such as would not renounce the faith of *Christ*.

In the Citty of *Iendo* were resident *F. Hierome de Angelis* of the Society of *Iesus* and *F. Francis Galbo* of the Order of *S. Francis*, greatly fructifying, as well in the manuring and fashioning the already Christians, as in the conuersion of many Gentils, whom they gained vnto God, carrying themselues euer with that prudent moderation which was necessary in a tyme of Tempest.

Among those fourteene Christians which *Daifù*, then Lord of *Iaponia*, banished out of his seruice and Kingdom the yeare 1612, was one named *Iohn Faramond*, rich and noble, who three yeares after by commaund of the same *Daifù* had the ends of his toes and fingers chopped off, and a Crosse printed in his forhead with

with an hot iron; with a strict commaund that none vnder paine of death should receiue or-lodge him throughout the whole Kingdom of *Iaponia*.

This *Farramond* had a seruant whom he had brought vp from a youth, in whom he much confided; who degenerating from the exemplar life of his Christian Master gaue himself to play and pastime, and other ensuing vices; and his money falling short of his designes, to make himself rich with the price of iniquity, he resolued like another *Iudas* to sell his Master, and with him diuers others; thereby to obtaine the reward promised to such as should discouer the transgressours of the law of *Xogun*. Going then to the Gouernour of the Citty of *Iendo* called *Ienoquida Cambioie*, he tould him that *Faramond* was neereat hād, persisting in his Christianisme, with many more, and namely the Fathers, whom he affirmed to teach and preach the law of Christ, contrary to the Edict of *Xogun*.

The Gouernour takinge hold of the accusation, straight commanded diuers of them to be apprehended: who being demanded, *Whether they were Christians?* all answered with an vndaunted courage, *Yes*. He demaunded further, *Whether they knew where their Preacher is kept?* and hauinge extorted from one by violence of torments the lodginge of F. *Hierome de Angelis*.

he presently sent officers to apprehend him; but the Father, hauing had some inklinge of what had passed, had changed his aboade. The ministers of iustice, preuented in theire expectacion, turned their rage against those of the house, who would fayne haue satisfyed them with a voluntarie confession of themselues being Christians: but when nothing would serue the turne, they vndertooke to effect that the Father should be forthcomminge, and present himself before the Gouernour: with this they departed, and the Father soone was acquaynted with what had passed, who straight resolued like a good Pastour to deliuer himself vp into the handes of the Gouernour, for the safeguard of his sheepe, and expose manfully his lyfe for the preachinge of Christ. No sooner had he put on this holy resolutiō but straight the whole house burst forth into teares. For though they deemed the Father most fortunate in his determinaciō, yet could they not but extreamly feele the losse of such a Master and Pastour; and the more for that, to saue them harmlesse, he exposed his owne life. Many offered to accompany him, though with the losse of their liues; and he had much a doe to find out reasons sufficient to hinder their resolution and make them stay behind, which he would faine haue persuaded *Brother Simon Iempo* saying *he wouldleaue him behind for the stay and consort of*

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those good people. to whom the good Brother replyed. *O Father, What meanes your Reuerence to be so cruell towardes me? I haue hetherto accompanied you, and so will euen vnto death; and if the ministers of iustice deny me passage, take me vnder your arme, and carry me with you: for neuer was I more desirous to be your Companion, then in the act of dying for Christ.* Well, sayd the Father, *be it so in Gods name.* And with that takinge leaue of his host, he went to those who had beene accused to entertaine him: with whom he spent that night, exhorting them to dye manfully for the loue of Christ, as it after fell out. Next morninge at breake of day he departed to present himself with his Companion to the Gouernour; who hauing examined them in many points, layd them fast in prison.

F. Francis de Galbe hauing notice what passed, retired him self to *Camacura* a dayes iourney of *Iendo:* and being about to ship himself for an other place, was discouered by a spy, bound, and sent vnto prison, with many other Christians, some dayes after *F. de Angelis.* The cheifest Christian taken in companie of *F. Francis*, was one *Hilarie Mongazaiemon* of *Camacura* a man wealthie and noble. Being taken prisoner he was assaulted by his friendes and kinred with all sorts of stratagems, but all in vayne; he resistinge with vnspeakable constancie all kindes of offers,

yea offeringe all he had in case of death vnto his seruants; in token wherof he forgaue them great sūmes of money, which they were owing him. They demaunded he would at least in this entreamity, by wordes disguise his Religion; which he disdayning told them; *That neither lise non limme should make him, either in word or deed, belye the Fayth of his Redeemer.* His wyfe being taken with him, put on her best apparell, which *Hilarius* misliking told her; *The best thinges should haue beene left for God*, but the good woman no lesse generous then her husband replyed; *in this her intention was to honour God with her best attire in token of ioy and triumph to see themselues worthie of so great a fauour, as to be imprisoned and seale his Law with their best blood.*

Persecution was at the hottest in *Iendo* when F. *Francis* was taken at *Camacura*: the ministers of iustice broke with violence into their houses sending them before the Gouernour and he layd them vp in prison; so that in a short space the number arriued to fiftie. The Children of the imprisoned were kept as prisoners day & night in their owne houses, all their goods being confiscated, and consumed by the violence of vnder-officers: so that the condition of poore Christians grew excessiuely intolerable. The Gentils persued them, thrusting them out of doores as persons contagious and dangerous: the number of

of ſpyes, and informers dayly multiplyed. There was no ſheltring place to hide themſelues; euen thoſe, who had partly yeelded, were tormented with the ſting of conſcience, and the feare of being taken, notwiſhſtandinge their conformity. The ways were full of Officers imployed againſt Chriſtians; the gates watched and guarded day and night; in ſo much that the leaſt afflicted were the already impriſoned; all things breeding horrour and amaſement to thoſe, who were yet at liberty. Many now conſtrayned to ſleepe in the open ayre and fieldes, not finding any that would harbour them; baniſht euen from the common Innes and Tauernes. whether no ſooner a man arriues, but he in examined, what Religion he profeſſeth. and if he proue a Chriſtian, he is ſent away with a thouſand reproaches: yea the rigour is ſuch, that all the inhabitants of *Iendo* are cõſtreined to giue vp their names and profeſſion in writinge, & ſet downe, what Bonzo they acknowledge for Maſter: Withal the manner and behauiour of Chriſtians and Gentils are ſo different and oppoſit, that it is impoſſible to lye hidde though they would neuer ſo faine. And therfore many haue taken their iourney towards the *Cami*, though otherwiſe ſo poore, that they haue ben cõſtrained to ſell their cloathes off their backs, to maintaine their wiues and children vpon the way: choo-

ſing rather to endure any inconuenience, then be falſe to their Religion. Many alſo of thoſe, who had ſuffred ſhipwracke of their faith, did alſo depart for the ſame end; vndertakinge a ten or twelue dayes iourney to find a ſalue for their woundes, and waſh out their offences with the moſt holy Sacrament of Penance: making profeſſion of Chriſtian Religion, euen before thoſe, who before had beene witneſſes of their weakneſſe.

The exerciſe of the Chriſtians in Priſon.

IT is the cuſtome in *Iaponia* to haue at the entrãce of the Prisõ, a howſe for the Keeper, which is diuided from the common iayle, with two ſtrong grates of wood and ſome twenty foot diſtant. In this firſt place was kept *F. de Angelis* by a particular fauour, as being a ſtranger, yet with Irons vpon him; and *Leo* his hoſt, as a friend of the Gouernours.

The reſt were in the inward part, but extreamely infeſted with the darkenes, multitude, and other circumſtances of the place: their dyet being nothing but a little rice ſod in water, with ſome graines of ſalt. Now Brother *Simon* preached day and night, with ſo great zeale and feruour that he conuerted forty Gentiles to the

the Faith of *Christ*; who were cõmitted for their crimes. And had he liued ten daies longer, God gaue him hope that all the rest would follow, & imbrace that Religion, which was for that present so much hated and depressed on all sydes. Thus did the Good Brother assist the Gentiles, by preacheing, as he was accustomed, being Cõpanion to the Father; yet so, that he neglected not his fellow Christians, whom he incouraged to die, And the effects appeared in the chearfullnes of their countenance, and resolution of their harts. Father *de Angelis*, who was without, had lesse matter to worke vpon, hauing eight onely Gentiles in his Company, whome he cõuerted and baptised: and being he was seldom permitted to visit those within the railes with any comfortable exhortation, he employed himselfe in making certaine paper couers, thereby to relieue, the best he could, their corporall necessities, not being able to afford them spirituall cõforts: and in this occupation was he found by one sent from the Superiour of the Society in *Camai*, with his Irons tyed vp to his necke in a corde, the lesse to hinder his worke. At first he was visited by many, who came vnder colour of visiting *Leo*, but the Gouernour perceiuing it, & expecting no good effect from thence, caused *Leo* to be put further in with his keepers. And to those who resorted vnto him, his discourse was

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onely of heauenly matters; shewinge them the onely way thereunto to be true Faith, and exhorting them to make light of all things saue onely God. He heard the Confessions of the Christians and filled them with ioy, he alone bewailed his owne distaster, who vpon the torment had discouered others, and the quantity of his teares had made visible furrowes in his cheekes.

But wee must not let passe one thinge which befell a certaine Christian; who wēt to visit *F. de Angelis*. A certaine gētleman named *Lewis* going from *Cami* towards *Oxu*, where he dwelled, chanced to passe together with his sonne by the Citty of *Iendo*: and hearing that *F. de Angelis* his old friend was in prison he determined, for his comfort, to goe and visit him: but the case beinge dangerous, if he should chaunce to be discouered, and taken for a Christian, he thought best to dispose of his affaires before hand, as if he had beene going to dy. And therefore calling his sonne vnto him, he acquainted him with his designe; and set downe an order which was to be obserued, concerning his wife and the rest of his children, in case any thinge should happen vnto him. The young man about the age of two and twenty yeares replyed; *Father, I would not haue you thinke, that I can leaue you in this dangerous passage: temporall respectes alone, if all other motiues failed,*

failed, doe sufficiently forbid me; I will goe my selfe and salute F. de Angelis in yours and my name. In the meane while goe home; and hazard not the persons of so many, who depende vpon you, by exposing your selfe to a personal danger. The Gentleman remained conuinced and conquered in this holy contention: but it not being in his power to passe, without seeinge the Father; offering vp his owne, and his sonnes life, they both went vnto the prison resoluing to suffer what soeuer encounter might befall them. But it pleased Almighty God, that after they had receiued much comfort from *F. de Angelis* and the other Christians, they returned with safety, and edified aboue measure with the ioy and constant resolution, which they perceiued in the countenances of those valerous Champions of *Christ* now aspiring after death.

How the aboue named fifty Christians were burnt aliue by commaunde from the Xogun.

The *Cubo* being returned frō *Meaco* to *Iendo*, the matters of the Christiās were brought before him, and he required to ordaine what his pleasure was concerning them: he answered *they should demaūde that of the newe Xogun his sonne, to whome it appertained.* The *Xogun* com-

commaunded *that as wel the Priestes, who had preached the faith of Christ, as those who had embraced it, should be burnt aliue.* Incredible was the ioy of the Christians, when they heard the tydings of this cruel sentence. F. *Hierom de Angelis*, who some daies before the persecution began, was heard oft to cry out and say; *O that I might be burnt aliue for my Redeemer*; was now found by a certaine friend of his, who came to visit him, with a countenance, which wel made shew that he had his harts desire. No lesse was the ioyfull applause of F. *Francis*, & all the rest together with Brother *Simon*, who euer & anō cryed out; *Cupio dissolui, & esse cum Christo.* Finally vpon the 4. of December in the morning the ministers of Iustice came vnto the prison, to execute the sentence of *Xogun*: and the first they laid hands on was F. *de Angelis*. They tooke his Irons off his feete, and in lieu thereof, cast a thicke rope about his necke with which they tyed his hands bekinde him: the same was done to F. *Francis* and the rest of the Christians: who beinge bound, and their number taken, went ioyfull to the place of executiō. The first of this happy troope was F. *Hierome de Angelis*, who like their Captaine marched before on horseback, with a scrole vpon his shoulders, in which his name was written in Capital letters. There followed him on foot Brother *Simon Iempo*, *Leo*, and others, to the

the number of sixteene: after these followed F. *Francis* likewise on horsebacke, and with a scrole written after the same manner accompanied with sixteen more on foot. Then followed *Iohn Farramundo* in like manner on horsebacke, with his name written in a little scrole, accompanied with all the rest of the Christians on foot. Before & behinde & on euery side were many officers to hinder that none should approach to the condemned persons. And thus with displayed banners they marched in triumph through the streets of the Citty of *Iendo*, where the Faith of Christ did now ly bleeding. Out of the Citty in the way leading to *Camai* appeared fifty pillars or great stakes planted in the place of Iustice. The three first next vnto the citty were som what separate from the other forty seauen: but all were compassed about with sagots, placed in such a distance that the fier beinge kindled, those who were tyedto the stakes were distant from the flame neare about an armes length. The number of people, who came to behould this spectacle, was without number. For a spatious field and a neere bordering mountaine was quite couered ouer. There were among them many principal men of note, and Peeres of the Kingdom, whom other occasions had called to *Iendo*, not without a particular prouidence of God, to the end they might be eye-witnesses of so rare an

example

example, and see what strength our holy Faith giueth vnto them, that professe it. The generous Champions of Christ beinge come to the place appointed, were straight bound vnto their stakes; those three onely excepted who were on horse backe, whome they forbad to come down from their horses. There should you haue seene them with their eyes lifted vp to heauen and their hartes panting which the loue of God, on whome their hopes were fixed, and from whome they expected succour in this last passage. F. *de Angelis* preached which incredible feruour, demonstrating that the onely Faith of *Christ*, for which they dyed, was true and inuiolable; all other being false and counterfet. The same affirmed with his accustomed zeale Brother *Simon Iempe* now tyed vnto his stake; who all the way as he came ceased not to exhort those, whome he met, to imbrace and constantly defende the holy faith of *Christ*. True it is there went forth of prison fifty one, condemned to be burnt: but I haue onely mentioned fifty, because that vnhappy one no sooner was come to the place of Iustice, but he was let goe by the Officers as hauinge giuen signes of a relenting courage, and a hart disloyall to his Redeemer. The cause of their death was written in a great table hanged on high, in these ensuinge wordes.

These men are Christians.

At length

At length fire was put vnto the heapes of woode, and there was heard a voice of all ioyned in one, ecchoing forth those happy names of *Iesus* and *Maria*. It is not to be spoken, with what inuincible courage they suffered this horrible torment. For there was not one among so many, who so much as shrunke, complained, or gaue the least token of sorrow by any outward expression. This incredible fortitude wrought such admiration in the beholders, that the Gentiles themselues began to mutter to one another, that it was aboue the reach of nature: since men condemned for their deserued crimes, dy with quite different expressions. The Fathers, who stood by on horseback, looked on with eyes of marble, and hartes impregnable: rendering many thankes to God; but no way dismaied; which the Iudges looked for, leauing them for no other end after the rest, but to fright them with this bloody spectacle & therby driue them vnto a new resolution. But so farre was this happy death frō breeding frightes in the minds of these goodmen; that two others of the standers by, a man and a woman, inflamed and encouraged at the sight thereof, ranne in haste, when the flames were at the highest, vnto the Tribunall seate of the Iudges, cryinge amaine *that they were also Christians, and professours of the same Faith for which the forty foauen*

dyed: yet could they not obtaine to be cast out of hand into those burninge flames (which was the top of their desire, who burned within with flames of diuine loue;) but were, by order of the Magistrate, carried bound into prison, where those that saw them, had a continuall moouing obiect before their eyes, declaring what power Gods Law hath vpon the hartes of men, and what vigour is bestowed from heauen vpon those who desire exactly to performe his will vpon earth.

The aboue mentioned hauing breathed out their immaculate soules, the three on horseback were taken downe, and tyed each one to his stake. The first next vnto the Citty was *Iohn Faramond*, after him in order *F. de Angelis*, and the third *F. Francis Galbe*. Eare the fire was kindled, the three valorous Champions tooke their leaues for a moment to meete after in eternity, animating one an other with great zeale & affection: and *F. de Angelis* did not cease to put *Iohn* in minde of the breuity of the torments, and the eternity of glory, which they expected. The fier began to dilate it selfe and mount with fury, so that the seruants of God were seene onely by glimpes to sustaine with incredible courage those deuouring flames. *F. Hierom* was first seen turning himselfe towards the Citty in act of prayer for a while, and afterwardes

wardes to that part whence flames came stiffliest vpon him seconded with the wind; as well to shew that he feared them not, as to haue occasion to speake vnto the people, who were there in greatest number; and from thence forward he stood vpright on his feet, preaching with incredible zeale, till the flames preuailing separated his happy soule from his body & then falling he light vpon his knees and so remained. A litle after *Faramond* was seen to embrace a cruell flame, whi h came into his bosome, as a thing much and long d sired, and after that immoouable, ti' his stake breaking carried him prostrate vpon the ground. But *F. Francis*, who expired the last, remained vpon his feet euen after death leaning vnto his stake, which he neuer abandoned in the time of so cruell torment. Thus ended this Tragedy. It is not easily conceaued, what different affections were stirred vp in the spectatours, at this strange obiect: yet all generally agreed that their constancy was worthy of highest praises, and aboue the rest they iudged remarquable the magnanimity of *F. de Angelis*, who might well seeme to be their captaine both in life and death.

The bodies burnt, some more, some lesse, were left in the field, with continuall watch vpon them for the space of three daies: but the Guarde was no sooner gone, then the Chri-

ſtians tooke away the bodies of the two Fathers. Which being perceiued, ſo ſtraight order was taken, that they could not get the reſt, as they had determined.

This execution was performed by Order from the new *Xogun* the 4. of December: and the day after in an eminent and conſpicuous place at the ſound of the trumpet was recompenſed the principall Actour, who had accuſed them; the cryer pronouncing that *to thoſe, who should do the like, like reward should be giuen, that is a faire houſe of one of the dead Chriſtiãs and thirty peeces of gold*, which mount to fifteene hundred crownes; Thus was the accuſer rewarded, but with ſo many maledictions, that euen the Gentiles themſelues, curſed him for it, and wiſhed he might not long enioy it.

The names of ſome of the aboue mentioned martyrs, according to the order they ſtood, beginning from the City.

1. Iohn Faramondo.
2. F. Hierom de Angelis.
3. F. Francis Galbe.
4. Leo Taqueua gonſichi.
5. Eanzabuſi Quaxia.
6. Choſaiemon.
7. Brother Simon Iempo.

8. Peeter

8. Peeter Xixabuco.
9. Iohn Matazaiemon.
10. Michael Quizaiemon.
11. Laurence Cagichi.
12. Mathias Iazaiemon.
13. Laurence Cacuzaiemon.
14. Matthias Quizaiem.
15. Thomas Iosaeu.
16. Peter Santario.
17. Peter Sazaiemon.
18. Matthias Xegigemon.
19. Ignatius Choiemon.
20. Simon Muam.
21. Dois Ioccunu.
22. Isaci.
23. Bonauentura Quidairi.
24. Iohn Xinocuro.
25. Hilary Mangazaiemon.
26. Francis Quizaiemon.
27. Saximonoia Iinxichir.
28. Iohn Chosaiemon.
29. Roman Goniemon.
30. Emanuel Buyemon.
31. Peter Quiheiemon.
32. Quizaburo.
33. Peter Choiemon.
34. Andrew Disuqum.
35. Raphael Quichaiemon.
36. Quizichi.
37. Antonio.

The names of the reſt are yet vnknowne vnto vs.

A breife Relation of the life of F. Hierom de Angelis, and of Brother Simon Iempo of the Society of IESVS.

F. *Hieronymo de Angelis* was an *Italian*, borne in *Sicily*: he entred into the Society at 18. yeares of age: being yet a ſcholler he obtained licence to embarke himſelfe for the *Eaſt Indies*, with a deſire to haue paſſed into *Iaponia* in cõpany of *F. Charles Spinola*. Eare they arriued into that no leſſe dreaded then renowned Promontory of *Buona Speranza*, they were forced to giue back and take land in *Braſile*, where having remained ſome time, they tooke their way into *Portugall*, and by the way were taken by Engliſh Pyrates, and brought into *England*; on the way the ſhip being in full ſpeede F. *Hierom* chaunced to fall into the ſea. The heretiques made no great haſt to helpe him: but Allmighty God ſtretched forth his hand and ſo ordained, that the Father, who fell in at the fore-decke paſſing quite vnder the ſhip came vp aliue at the ſterne, and was freed from ſo great a daunger. In *England* he was for ſome time priſoner, as ſuppoſed a *Spaniard*. Thence he was ſent to

Lisbon,

Lisboa, where he tooke the degree of Priesthood, and then embarked himself for the *Indies*, and remaining in *China* till the yeare 1602, finally passed into his desired *Iaponia*. After a yeares studie spent in learning of the language, he was sent by Superiours into *Cami*, and made Superiour of a house of the *Society* in *Fuximi*. Here he made his aboade for some yeares, taking infinit paines, as well in cultiuating and conseruing the auncient Christians, as in making new. Hence was he called by obedience to *Surunga* the Courte of *Daifù* there to found a residence for men of the *Society*. He went couragiously, and treading vnder foot all difficulties & oppositions, he founded a Residence, which was the first of the *Society* in those parts. He endeauoured the same at *Iendo*. But the day appointed for the buying of a house, such a persecution was raised that he was forced to retire back to *Surunga*, where he remained till all were generally banished out of *Iaponia*: then by order of obedience he left his Residence, and went to *Meaco*.

Thus banished with others he went to the Citty *Nangasachi*, and hauing obtained leaue to liue disguised *in Iaponia*, he gaue the bridle to his owne zeale, and like a fery dart passed through al those Kingdoms & Prouinces, & penetrated farther to preach the Ghospell, sleighting

ting all paine and perill for so worthy an end. Neither was the fruit inferiour to his labours. When he went, there was not in all those Kingdoms aboue a thousand Christians, in *Cami*: but afterwardes they grew by thousands: he alone for his part hauing baptised ten thousand in the time of his aboade, besides many thousandes more baptised since, which may be attributed to the industry of this infatigable workeman, who was the first Priest, setting only aside the countries of *Massamune* (where a F. of *S. Francis* Order laboured for a while) who carried the light of the holy Ghospell to *Fidandono*, *Caguicasu*, *Mongami*, *Nambu*, *Sungara*, all Prouinces of the great Kingdome of *Oxu*, and theselues equal to kingdoms: moreouer he penetrated into the kingdoms of *Techigo*, *Deua*, *Sãdo*, *Masumai* or *Yezo*, which is farther then *Iaponia*. He was the first that visited & comforted those prime Cõfessours of *Christ*, who the yeare 1614. were banished into *Sungaru* the last skirte of *Iaponia*, ouercoming all daungers & difficulties of a most longe and tedious iourney. His paines, besides those which necessarily accompany the conuersion of so many, may be the better conceiued, if you consider the nature of these vast and laborious Prouinces. The coldes are intolerable, the mountaines frequent and insuperable couered ouer with deepe snowes, the

waies

waies lie oft times betweene craggy and high mountaines: and therfore a Iaponese, borne in any other kingdome, will neuer come there, at least to make his aboade. And yet was our Father rauished with this seate, conquering with the burning zeale of soules, the frozen climat of the country. There was a cruell tempest against the *Christians* in the Citty of *Xindai*. The good Father streight made thither, and there more then euer put forth his feruour, fortifying them with the Sacraments and other spirituall helps, according to their need. The *Christians* might not all goe to him without daunger of discouery and hazard of their liues, and therfore in a disguised weed he appointed them certaine place towards the euening, where he met them like some ordinary passenger, and there sometimes standing, sometimes walking, as occasion serued he tooke their confessions, and gaue them, by vertue of the Sacrament, force aud vigour to stand it out manfully.

In this Prouince he made his aboade, from the yeare 1615. till the yeare 1621. And then by obedience was commaunded to go to the Citty of *Iendo*, there to receiue the crowne of his labours. Here he procured to haue a house, though it cost him deare: for the paines he tooke to conforme himselfe to the place, time, and companie so plucked him downe, that he seemed

med quite an other man: for whereas before he was fresh and ful faced, he nowe became leane and altogether extenuated. He remained in the Citty the space of two yeares, for the incredible benefit of many. Yet could he not refraine from his former missions; but found a way into the Kingdoms of *Iazu*, and *Cai*, where numbers were conuerted by the labours of this great seruant of God. His zeale was accompanied with many other parts and graces, which made him gratious to all. With a certaine pleasant affability he came so neere the humours of the *Iaponesi*, that he wonne the hartes of all. He embraced all with a smiling countenance, and a harte that seemed to leape out of it selfe into others. He was often with the sicke yeelding them all comfort and assistance in their necessities. Finally, to cut of many perticulars, which I could relate, loaden with the merites of 22 yeares spent in *Iaponia*, and 38 in the *Society*, professed of 4. vowes, the six and fifteeth of his age, he was burned aliue for professing the faith of *Iesus Christ*.

Brother *Simon Iempo* was borne in *Nosu* in the Kingdome of *Fingo*, brought vp from a little one in a Monastery of the *Bonzi*, and imbued in that tender age with the doctrine of *Camu* and *Fotoqui*. God so disposed that the *Bonzo* his Master was conuerted vnto the faith of *Christ* and

Simon

Simon following his exãple, was baptised with some others at the age of 16. yeares: at 18 he was admitted into the house of the *Society* as Dogicus or Alumnus, and there liued with extraordinary satisfaction for fiue and twẽty yeares full of good example and laudable behaiour: his ordinary occupation was to helpe others in company of the Fathers, by preaching, teaching and reading vnto them spirituall bookes.

When as the Preachers of Gods word were banished into the *Philippins*, *Simon* was of the number; who the yeare after returned backe to *Iaponia*, and finding the Christians sweating vnder the heauy burden of persecution, it can not be expressed with how much application he serued them. The last six yeares of his life he imployed in the Prouinces of *Quantom* & *Oxu*, with still increasing labour and paines redoubled. He assisted many *Christians* and conuerted many *Infidels*, euen in the prison it selfe, as hath been already set downe; continuing alwaies a faithfull companion vnto *F. de Angelis* in his Missions, sparing no labours neither day nor night, when occasion required. He was euer desirous of two fauours from God; one that he might be admitted into the *Society*; the other that he might dy for the confession of his faith. Both requestes were signed & grãted, he dying in flames at 43. yeares of age.

Hoble

How foure and twenty Christians were put to death for the confession of Christian faith in the Citty of Iendo.

ALl this fire could not melt or molify the hardened hart of *Xogun*; nor hinder from commaunding a new slaughter the 24. of December of 36. more, men & women; some were burned; others crucified; others cut in pieces: in whose death many circumstances lay open the extraordinary hatred, which he bare against our holy Faith. Of these 36. 24 were *Christians*; the rest *Gentils* condemned, either because they had lodged *Christians* in their house, or answered for them to others. Of the *Christians*, 6 were burned aliue, 5 women and one man, 7 beheaded and crucified.

The constancy of *Mary Iagea* the mother of *Leo Faqueia Gonoxishi* was aboue the rest remarquable, who had lodged in her house Father *Hierome de Angelis*. The gouernour bent all the forces of his wit, to make her relent: and therfore left nothing vnsaid, which the Diuell could suggest him; sometimes promising life; otherwhiles threatening death; then painting forth the dishonor, which her children and husband would receiue, a man so well knowne, and so much made of in Court. But *Mary* sleighted all

answe-

answering, *that she could not but yeeld to a death which made her way to an eternall life: and for the dishonors mentioned, she esteemed them worthy the name of honors: and therefore he should not need spend more wordes in this behalfe.* The assaultes were frequent; but without effect: and therfore she was condemned with the rest. The day being come, when this fatall sentence was to be executed, this generous Matron, bound vpon a horse, marched formost, with a smiling countenance, & vndaunted courage: which strucke deepe admiration into the beholders. Foure *Christian* woemẽ were the next that followed, whose names are not yet come to our knowledge; and then a man called *Francis Cabe.* This was he who, whilest the fifty aboue named were in the flames of Martyrdome, went and declared himselfe to the Iudge professing himselfe to be a *Christian.* After these followed eighteen little infantes, so little that they knew not how to feare death; and therfore they were sporting, and playing, and carrying in their handes such toyes as children passe their time with all. A sight which drue teares euen from the Gentiles themselues. Of these 18, sixteen were *Christians.*

Being come to the place appointed the first dispatched were these little ones; against whom such barbarous cruelty was vsed, that the onely rehearsall breeds horrour and amazement: some they

theybeheaded; others were clouen downe from the head to the foote; others were cutt off by the midle; others they held by one legge and hacked into seuerall peeces. After this slaughter performed in the very eyes of the *Christian* woemen, to strike the greater terrour into them, eleuen men were crucified; two of which were *Christians* the one *Peter Ienzaimon*, the other *Mathias Bunoiemon* the cause of their death was written in a table containing this. *That these men were punished with death, for either letting their houses vnto Christians, or answering for them to others*: Of which rancke were these two *Christians*, who pearsed through with lances, sent forth their last breath together with the sweet names of *Iesus* and *Maria*. This *Matthias*, before this persecution, had shewed some signes of weaknesse; but going out of the prison he professed publickly before all, *that he was a Christian, and in that quality desired to dy*, which he entreated the standers by to let the *Xogun* & his Gouernours vnderstãd. The same was his declaration, being now mõuted vpon the Crosse. To these mens handes being dead were fastned the heads of the little children slaine a little before.

Meane while the six *Christians* prepared for the flames with diuerse prayers and Litanies, nothing daunted with these bloody spectacles. *Francis* obeying the instinct of God became a

Prea-

Preacher, animating his fellowes to suffer manfully, and exhorting the lookers on to imbrace that faith, which onely can stand with saluatiõ.

Fier being put, the *Christians* were seen with their eyes fixed on heauen, incessantly calling vpon those holy names of *Iesus* and *Maria*, to giue vp their spotlesse soules, not so much as shrinking, or giuing the least signe of griefe or paine. The cause of their death was set forth in a table, saying; *These dy because they are Christians.* The two Gentills, who were separated from the rest, had also the cause of their death expressed, *for hauing lodged Faramonde against the Lawes.*

All these ended their happy liues the 29. of December the same yeare; by order of the same *Xogun* of *Iendo.*

Of other seauenteen Christians burnt aliue in the Towne of Iendo for professing Christian Religion.

AMong the Gentills put to death the 24. of December one was a Page of the *Xogun* greatly in fauour, for hauing let forth his house vnto *Christians.* This exãple wrought so powerfully with the Gẽtils, that streight they deferred to the Gouernour all the *Christians* they knew, and among the rest the wife of *Laurence*, who

was

was not summod by the officers, when her husband was taken; and with her twenty other *Christians*, many of which were greatly assaulted, but remained immooueable. After six moneths imprisonment, ten men, and seauen woemen were burnt aliue out of the Citty gates of *Iendo*, towards the East. They indured their torment with incredible constancy for onely being *Christians*, as appeared written in a table ouer each mans head. Of these we haue not as yet the relation in particular, onely we know that one died through the incommodity of the Prison: so that there were eighteen in all, who suffered for their Religion.

A Relation of the Persecution raised in the beginning of the yeare 1624. in the Coũtreies of Maßamune; in which aboue 24. Christians were put to death, together with F. Diego Caruaglio of the Society of IESVS.

THe barbarous cruelty exercised by the *Xogun* vpon *Christians* in *Iendo*, mooued al the chiefe of *Iaponia* to do the like in their seuerall kingdoms. *F. Diego Caruaglio* of the *Society* was Residét for the most part in the Citty of *Xindai* the Court of *Massamune*, superior ouer those who were in the Country of *Date* or *Idate Massamune*. He made often excursions into seuerall parts

to

to heare Confessions, and administer the Sacraments vnto *Christians* there abouts. One of his stations was Miuaq; a territory belonging to a noble *Christian* called *Iohn Goto*, knowne of all, euen of *Massamune* himselfe, for a *Christian*, and permitted to be so together with his Vassals. Hither was *F. Diego* come to celebrate with all solemnity the fests of *Christmas* and the *three Kinges*, with their wonted peace and freedome: when vpon the sudden an vnexpected tempest was raised. *Massamune* had been present in *Iendo* when the cruell sentence was executed vpon *Christians*, and vnderstanding by a certaine seruant of his, there were many in his kingdome of the same profession, he gaue order diligence should be vsed to know their number, *Iohn Goto* onely excepted. The seruant departed with this order, who had already kindled the coales, by bidding his master looke about him, otherwise he might incure some disgrace. No sooner was he arriued to *Xindai*, but he streight talked with the Gouernours about the businesse; and the conclusion was, that all those, that had any rents from the *Tono*, should be cõmaunded to giue vp the names of the *Christians* dwelling in their extent. A chiefe man amonge the Gouernours was one called *Monian Iuemi* a capitall enemy of our profession, and nothing affected to *Iohn Goto*: and therefore with many

bitter wordes he laboured to ſhew, that it could not be the intention of *Maſſamune* to except *Iohn Goto*: yea rather he was to be the firſt aſſaulted, if they meant to root out *Chriſtianity*. Which an other Gouernour perceiuing, called *Ximonda Daiſem*, ſtraight gaue notice thereof to *Iohn*, *conuiuring him with many reaſons, rather to change his opinion, then vndergoe the danger of death, and endanger the perſon of Maſſamune, to whom he was ſo much beholding*. *Iohn* made anſwer, *that he acknowledged great benefits from Maßamune; but far greater from the handes of God, to whom he was more bound then to all the world: and therfore wiſhed him to forbeare all contrary perſuaſions, which could neuer take place*. *Daiſem* ſurceaſed for the preſent; but ſome dayes after inuiting *Iohn* vnto his houſe, he led him into the moſt ſecret roomes thereof, ſhewing him with great familiarity all the rare and pretious things he had, without ſo much as mentioning Religion, till vpon the ſudden there came in the wife of *Daiſem*, who turning to *Iohn* with words full of tenderneſſe, *she conjured him to forgoe his beleef, euen by that loue, which had euer been betwixt her ſonne and him: which if she might obtaine she should teſtifie the greatnes of her obligation by cutting her haire and shauing her head*, which was the greateſt offer ſhe could make. But *Iohn* kept his ground and gaue her a reſolute anſwer, *that his faith was more*

deare

deare vnto him, then his life: and there vpon tooke occasion to lay it downe in such liuely colours that *Daisem* in a iesting manner saied, *it seemes he hath little mind to deny that faith, which he endeauoreth so much to perswade vs*: so *Iohn* tooke his leaue victorious.

At his retourne home he acquainted F. *Diego Caruaglio* with what had passed; and from that time they both beganne to prepare themselues for death. *Iohn* writ a letter to the Gouernours, to be shewed to *Massamune*, *wherein he professed his obligations to the Tono to be of that nature, that in counterchaunge he would willingly bestow his life, when occasion should serue. But as concerning the deposing his Faith, he craued pardon, if he disobeyed; being otherwise ready to accept either banishment or death from the hands of the Tono for the maintenance thereof, without so much as conceiuing hardly, or complaining of vnkindnesse.*

The Father likewise prepared himselfe, and heard the Confession of all the *Christians*, and to the end his person or presence might be preiudiciall to none, he retired himselfe after many teares of compassion (protesting he would dy with them & for them) to a place not far of called *Oroxie*, where being entertained by a good *Christian* called *Mathias Ifiore*, he made vnto himselfe a little cottage adioyning vnto *Mathias* howse and there dwelt. He tooke him neither

Dogicke nor seruant; but was accompanied by two *Christians*, who neuer left him till death sent them all to eternity. There passed not many daies when order came from *Massamune* to one of the principall Gouernours cõmaunding him *to proceed with all rigour against Christians, and namly that he should banish Iohn Goto, vnles he denyed his faith.* The Gouernour vndertooke the charge with no small passion, by reason some monethes before a kinsman of his had been put to death, whom he could in no wise diuert from professing *Christian Religion.* He dispatcht presently seuerall messengers into seuerall parts of the Prouince, commaunding them to send al such *Christians*, as would not conforme themselues, to the prison of *Xindai*, there to receaue their deserued punishment. At the same time *Maßamune* writ a letter in his owne hand to the Gouernour *Daisem* bidding him vse all possible perswasion to withdraw *Iohn Goto* from the law of *Christ*, which not succeeding he should banish him the Countrey. *Daisem* tooke the letter, and went straight to assault him with all kinde of praiers, promises, and perswasions, coniuring him *to deny his faith, at least in secret, and none should know therof, but only he and the Tono.* The generous champion of *Christ* was highly displeased at this proposition; and therefore *desired him to vse no more wordes in the busineße: the*

law

law of Christ not remaining in the hart of him, who denies it with his mouth. The *Daisem* hauing heard this resolute answer called together all the nobles of *Miuaque* and the countrey about, who layed their heades together, and with common perswasions battered for a whole night the constant harte of *Iohn de Goto*, but all in vaine. Whilest this was in doing, the officers of the Gouernour *Suò* made cruell warre vpon the *Christians*, as well in the rerritory of *Iohn de Goto*, as in the place where *F. Diego Caruaglio* liued. The poore *Christians* were greatly astonished, some fled, others stood to it valiãtly. The *Daisem* thinking this a fitt occasion to worke vpon the constancy of *Iohn*, ioyning his people together with the foresaid officers, commaunded them to besiege his house, and those of other *Christians* there abouts, which they did to the full, stealing all they could lay hands on, and setting fier on the empty houses: but all this made little to *Daisem* his purpose, for *Iohn* was nothing mooued therwith, and the day following he went voluntarily into banishment, into the Countrey of *Nembu*, which borders with that of *Massamune* on the Northside. The *Christians* of *Oroxie* were in great perplexity; sixty of which retired themselues into a little valley, neare vnto the place, where F. *Caruaglio* made his aboade, who all this while knew nothing of the coming of the

officers, only carefull of the good succesſe of *Iohn Goto* his buſineſſe. But whilſt they were burning and ſpoyling, a certaine ſpie gaue them notice, that *F. Diego Caruaglio* with many *Chriſtians* were in *Oroxie*, whereupon the Gouernor ſent preſently to take them priſoners. The officers coming to *Oroxie* ſearched all the houſes of the towne, and found neither *Father* nor *Chriſtian*: and being ready to returne they chaunced to eſpy that valley, and ſuſpecting there might be ſomewhat, they found out the little cottages; and demaunding, *What they were that inhabited?* anſwer was made; *that they were Chriſtians retired thither from the fury of perſecution*. There needed nu more, for ſtraight they laied handes on them, ouerturning their poore cottages, and miſuſing their perſons with barbarous cruelty. *F. Caruaglio* ſeeing this outrage, and his poore ſheepe in diſtreſſe, for the glory of God and good of ſoules, with a ſweet and ſmiling countenance, he iſſued forth of his little cabanne and offered himſelfe to the Miniſters of Iuſtice, ſaying, *I am he, whom you looke after, the Preacher of the law of Chriſt the only way to true happineſſe*. The officers ruſhed in vpon him, and binding him with many others, whom they had moſt barbarouſly ſtripped ſtarcke naked, they carried them to Miaque to the howſe of the Iudges, where they were put of, and made expect from the morning till midday, with no ſmall incommodity

modity to those who were naked, and stood in an open place, whilst it actually snowed. At last brought in, the first examined was *F. Caruaglio* accompanied with two *Christians, Mathew Magobaius* and *Paul Quisusque.* His name countrey, quality being asked; they demaunded further, *whether he preached the law of the Christians*: the Father answered *that he had not only preached it, but was ready to seale it with his blood.* After him the other two were examined, & the one found to haue lodged the Father, the other to be his disciple; vpon which they were sent to a certaine howse, where the Father spent greater part of the night in praier and hearing Confessions. At breake of day they were transferred to a place called Midrusaua, the Gouernours threatning to take the liues not only of the *Christians* but of their wiues also. Some of the principall Gentills inuited them to their lodging, but the feruēt *Christians* answered, *that no lodging should be welcome, which could not admit the profession of their faith*. And so they went on couragiously: two of the company not being able to trauaile, by reason of their weaknesse and old age, were beheaded by their barbarous guides vpon the way, in a certaine valley, the 9. of February 1624. their names were *Alexius Coiemon* and *Dominique Dosai*: their heades being off, they hacked the bodies in many peeces to try the edge of their swords. It is hard to say what they suffe-

red in this troublesome iourney, being continually couered ouer with snow. That day they came to a place, where they were dispersed in seueral lodgings. The Father was lodged with the Ministers of Iustice, who were curious to heare some points of *Christian* doctrine, which he liberally imparted by explicating the *Credo*; then they asked whether those rumours were true, *that the Fathers should goe about to vsurpe the kingdom of Iaponia*: The Father answered that *Europe far exceeded for siluer, gold, pretious stones and all other commodities; and therefore it was a thing vnlikly, they should forgoe it vpon so vncertaine an attempt, and so vnequall a chaunge; especially the distance being so great, that three yeares are required to performe the voyage. That it was easy to see, What kingdomes they sought after, that is saluation of soules; since for the preaching of* Christian Religion *they suffered all manner of daunger, torment, and death it selfe.* The next day the marched after the same manner, tyed two and two together, with one to guard them, with a writing vpon their shoulders importing this word *Christians*: and so they came to *Midrusara*, where they were made stand in the open streets till it was night, exposed to the wind and bitter cold, In *Midrusara* were two principall Officers called *Safaoca Bingo* and *Faximoto Bungo*: the prisoners were not immediatly brought before these,

these, but were examined first by certaine Notaries, who set downe punctually in writing all their answers, and namely *that they would rather dy, then deny their Faith.* The day following the two chiefe officiers, informed of what had passed, called for the prisoners before them; and intreated the Father, to perswade the rest from their Religion; the Father answered, *it was a part of his office to doe quite the contrary.* Little pleased with this answer, they tryed all the rest one after an other, but found them all in one tune: at which they storming and turning to the Father, they threatned to send them to the Citty of *Iendo*, there to receiue a most cruell death. The Father answered; *He would count it a speciall fauour to be cut in pieces for the faith he preached:* Hereupon the officers against the cuttome of *Iaponia*, caused the wife of *Matheu*, called *Sabina*, to be taken prisoner: Shee was bound and so ledde before them. The officers importuned the Father to dissuade her at least, being a woman, from *Christian* beliefe: but he answering as before, they tryed themselues by all meanes to withdrawe her: but she constantly preuailing was sent a way, & some of the rest were sent to the house of a principal officer, who by threats and promises sought to ouercome them: this not preuailing he caused their leggs to be pressed betweene certaine boards with excessiue torment.

ment. *Leo* and *Mathias* only were put to this torment; for the officer perceiuing them so cōstant would passe no further, but sent them to *Xindai* to the Gouernour *Suò*, to the end he might dispose of them at his pleasure.

They tooke their iourney straight bound and well guarded as before, and vpon the way met with a certaine *Christian* called *Michaell*, who did all he could to make the Sargeants lead him prisoner with the rest; but could not obtaine his suite, because he was a stranger: The paines of their iourny were extraordinary, by reason of continuall raine, snow and other incommodities of the time. The Father did his part to make sweet and easy the difficulties of the way, by exhorting them to patience and constancy. But aboue the rest was admired the courage of *Leo*, who hauing had his leggs all squeesed with the torment, outwent them all, neuer shewing so much as the least signe of paine or feeling: They had not gone farre, when they met with an other *Christian* called *Iulian Fiemon*, who declaring his profession made suite to be of the number and ledde to prison; who obtained his petition, to the no small comfort of the rest, who hoped Almighty God would increase aswell their courage, as their number. Come at last to *Xindai* they were put into the common iayle by order from the Gouernour *Suò*, being nine in num-

number. The Father desired much to haue spoken with the *Sudo*, to haue vndeceaued him: but neither he, nor any of the prisoners, could euer obtaine to see him.

Before Father *Diego* and his came to *Xindai*, many had been put to death with seuerall torments, brought from seuerall parts. The first, who suffered in *Xindai*, were *Marke Cafroy* and *Mary* his wife inhabitants of a certaine place called *Omura*. His officers comming vnto those parts, certaine frindes of *Marke*, not acquainting him, affirmed to the persecutors that *Marke* and his wife were no more *Christians*: they satisfied with this, were already gone their waies; when *Marke* and his wife, vnderstanding how the businesse had been carried, and therefore thinking themselues bound to disclame from the imputation laied vpon them, by discouering themselues and professing their faith openly before the officers, left their house and goods to the charge of certaine slaues, and tooke a long iourney to ouertake the persecutours, & professe their faith, though with losse of their liues; Which they did accordingly; neither could they be drawne from it by any meanes of persuasion. They placed them both in publicke starke naked, for the space of a whole day: but this abating nothing their courage, they were sent to *Sudo* in *Xindai*, who straight gaue order they should be burnt a-

line,

liue, being first ledde through all the streets of the towne, with a trumpet before them declaring, *that these were so condemned for their obstinate professing of Christiã faith.* Whilst they were thus ledde vp & downe the towne towards the fier, they met with new assaults, life being profered them, so they would yet relent: but *Marke* answered in the name of both *that no torments should euer take them frõ the faith of Christ.* Thus came this happy couple vnto the place of execution, where *Marke* bound to a stake with the sacred names of *Iesus* and *Maria* imprinted in his hart and lips, rendred vp his soule a middest the flames, the first of February. 1624. Whilst *Mary* on the other side, in the height of her torments melted into a shower of comfortable teares, *sweetly thanking the diuine goodnesse, for hauing bestowed vpon her infinit benefits, and this aboue the rest most deare vnto her.*

For the confession of the same faith two more were burnt, the Father and the sonne, on seuerall daies: the Father was called *Andrew Camon*; and the sonne *Paul Sancuro.* For the same cause another called *Peter Chinzo,* gaue his head, his body afterwards being cut into smale peeces. On the 12 of February foure more were put to death *Iohn Anzai* a Physitian 60 yeares of age, his wife also farr in yeares, an other kinsmã called *Andrew Icyomon,* and a seruant of *Iohns* called *Lewis. Andrew*

drew and *Lewis* were beheaded and their bodies after hacked in peeces. But *Iohn* and *Mary* ranne a more difficult and glorious course. First were they assaulted in their owne houses, with threats and promises proceeding from their carnall friends, and a bloody tyrant. But *Suò* seeing his hopes deluded caused thē to be put into a great riuer, which passed through the towne: but *many Waters could not extinguish their Charity*. They suffred this torment with a merry countenance, though in the deepest of Winter, and a most bitter frost. Now and then would they thrust them ouer head and eares, bidding them deny their faith: but all they could get from them, was an absolute deniall. So that dispairing to obtaine any thing this way, they tooke them out of the riuer, and naked as they were set them one horsebacke, and led them through the Citty, with a trumpet before thē declaring the cause of their punishment. At the end of euery street they made thē come downe from their horses, and asked them a new; *Whether they would deny their faith?* they persisting in the negatiue, buckets of cold water were powred vpon them. Thus passed they with incredible constancy through the whole Citty till they came to the chief street: there being bound to the gates (for in *Iaponia* euery street is shut in with railes) they were exposed to the cruelty

of

of all, who cast so great aboundance of frozen water on them, that nature yeelding, they died in the midst of their torment, with a deniall in there mouths, loaden more with merits then with yeares; leauing the *Christians* with comfort, the Gentils with confusion to see such courage in an age so decrepit.

After these were beheaded *Simon Ficoyemone, Monica* his wife, and a son of theires; whose name we know not. These were put to death in *Ioioma* by commaund from the Lord of the place for professing *Christian* faith. In *Vsuquino* one called *Gaspar Ichniemon* suffered the same death for the same cause.

It is now time to returne vnto F. *Caruaglio* & his Companions, whom we left in prison. these vpon the 16 of February, which is the last of the *Iaponian* yeare, were taken out of iayle, and led to a riuer which runs through the towne; neare vnto which was a certaine lake paled about, being round, and filled with the water of the same riuer some two foote deep. Here the prisoners, being stripped naked, and tyed each one to the stakes which were round about, were compelled to sit downe in the water, and there remained for the space of three houres. Meane while the tormented persons vsed no other language but this *Iesus Maria: Praised be the B. Sacrament: Blessed be God for euer*, and the like.

F. *Diego*

F.*Diego* encouraged them al, not only by words, but by example, sitting in the water like a body of marble that felt nothing: and when he left of exhorting, his eyes modestly composed, and as it were rauished in a profound contemplation, left not of to preach; Those who were present at this spectacle, impious with compassion, perswaded all they could those afflicted persons to abandon Christ; but their answere was that *they were ready rather to endure ten thousand torments.* Hereupon they turned their rage vpon the Father, vomiting forth against him many iniurious threats; doing him seuerall affronts, which he indured with incredible patience, still animating his fellow patients. Three houres being ended (because the tyrant would not haue them die there) they were drawne forth; but in such pittifull plight, that hardly could they moue a ioynt; being stark with cold, and halfe frozen they cast themselues vpon the sands on the riuer side. Onely F.*Diego* forcing himselfe, sat downe with his legs a crosse (which was his vsuall posture at home) and his hands ioyned vpon his breast, his head bowing downe, and so put himselfe into an act of praier; with no smale wonder to the Gentils, to see a man in that plight enioy such calme and peace of mind. Two there were, *Mathias Sifyoie* and *Iulian Iemon* who died assoone as they came out of the water. Whilst they

they were vpon the ſands, comes a meſſage frō the Gouernour to the Father; that *he and his companions should be deliuered, if he would only exhort them to deny their faith.* The Father ſcorning the propoſition, made them ſee that the frozen water had nothing quenched the flames of diuine loue burning in his breaſt: and therefore anſwered couragiouſly that *he would rather exhort them to endure a world of torments, then buy their liberty at ſo deare a rate:* the meſſenger returned to the Gouernour with his meſſage; who raging with ſpite, ſēt an other to aſſure them *they should be burnt aliue, without the leaſt ſparke of compaſsiō.* They all anſwered with one voice, *that they could not receaue more happy tidings.* hereupon after many perſuaſions to ſmal purpoſe, they were commanded backe to priſon, warned to prepare themſelues for a hotter element. So they were carried back with guards vpon them; the bodies of the two already dead, being cut in pieces and caſt into the riuer. The people cryed out amaine againſt *F. Caruaglio*; which he endured with no leſſe ioye then patience. Being in priſon, it is incredible what calamity they endured vntill the 22 of February, the fourth day of the *Iaponians* new yeare: but all was deuoured with inuincible courage, preparing themſelues with a kind of greedines for the expected fier. The 22 day in the morning, the yeare 1624, they were drawne

drawne out of prison, not to end their liues in fier as they expected, but in a contrary element: for about noone they were led to the place aboue mentioned. and there stript naked were tyed, as before to their seuerall stakes. At first they made them stand vpright in the water knee deep, then forced them to sit downe so that the water came vp to their breast, and changed their posture frō time to time to encrease their paine. The blasphemies and iniurious speeches of the people were intollerable, falling chiefly vpon the Father.

The language of those, who suffered, was the same that before *Iesus Maria &c.* and thus they perseuered immoouable till the euening. Then begā the waters to freeze, aswel by reason of the cold, as the wind which entred on euery side, and the snow which fell from aboue in aboundance: so that the torments of these seruants of God, was encreased from all parts. They soone perceiued that their time approached, and therfore with most amorous wordes and inflamed Charity taking leaue of one an other, they set themselues to implore the helpe of God, giuing him thankes for the bestowed benefits, and beseeching the most *B. Virgin* to obtaine succour for them from her sonne *Iesus* in this last period. *F. Diego* redoubled his encouragements, when *Leo Gogueuon* began to faint and struggle

with the pangues of death; which the Father perceiuing, turning to him in particular cryed out, *yet a while, yet a while: We shall quickly haue an end*: at which wordes *Leo* receiuing new strength seemed to ioy in his torments, and calling vpō the holy names of *Iesus* and *Maria* gaue vp his soule vnto his Creatour. The next were *Antony Sazaymon*, and *Mathias Xoiano*; who already dead, *F. Carnaglio* not knowing so much, and calling vpon him, he answered to the Fathers call euen after death, as was obserued by those who were next about him. Meane while comes a Gentill, and offers to deliuer out of the torment any that would relent, viewing aboue the rest *Mathias Tanoyemone* his especiall friend, but all answered with a resolute *Noe*: so that soone after there expired in the fourth place, *Andrew Nigemon* with the sweet names of *Iesus* and *Maria* in his mouth. In the same manner finished his course *Mathew Mangobioye*, who was the fifth and *Mathias Tonoyemon* the sixt, who drawing towards an end, called vpon the Father saying *farwel Father, farwell: I am at the last*; to whom the Father *depart in peace*, and so he died without further ceremony, with the happy names of *Iesus* and *Maria* hanging in his lipps.

It was now fiue of the clock in the euening and therefore the people retired, leauing yet aliue the Captaine of the rest *F. Diego Carnaglio*: but

but he was not abãdoned of certaine *Christians*, who remained by, till he died: they affirme that a little before midnight the generous Champion of *Christ*, with incredible constancy, repeating againe and againe the hopefull names of *IESVS MARIA*, ended the period of his life and labours.

The constancy of the *Christians* was commẽded euen by the Gentils, especially of *F. Diego*, who in more then ten houres torment was neuer seen so much as to tremble for cold, the inward fier burning in his soule conquering the outward cold, which afflicted his body: famous aswell for the newnes of his torment, as the many lost persuasions, spent to withdrawe him from his faith. For the Tyrants commonly vse no persuasions to honours, knowing by experience that it is labour lost, and this was the first time that this torment was practiled in *Iaponia*. All these seruants of God passed to a better life the 22. of February; the other two aboue named on the 18 of the same Moneth 1624 by order of *Idate Massamune* gouernour of those quarters. In the morning the dead bodies were taken out of the lake, & chopt in peeces were cast into the riuer, excepting the heads of 4. & that of *F. Diego*; which some *Christians* found means to haue, and keep them with greater veneration.

F. Diego was a *Portughese* borne in *Conimbra*,

he entred into the *Society* at 16 yeares of age. the yeare 1600 he went to the Indies with intention to passe to *Iaponia*; he suffred much vpō the way; and after fiue yeares went to *Macao*; there he staied till he had finished his courses of Philosophy and Diuinity; and the yeare 1609 he entred his so much desired *Iaponia*. He imployed the first yeare, as the custome is, with extraordinary diligence to learne the language: this done for two yeares he cultiuated *Christianity* in the Ilands of *Quamacusa*: thence departing he went to *Meaco* and to the Country of the *Cami*, but soone was chased thence, with the rest, out of *Iaponia* towards *Nangasachi* and *Macao*, the yeare 1614, where he preached the Ghospell. In the beginning of 1615 he was sent into *Cochinchina* in company of *F. Frācis Buzoni*, to found a new that mission; where he laboured with extraordinary zeale: but by a speciall prouidence the yeare following he came back into *Iaponia*. He spent the first yeare in *Omura* with excessiue zeale and Charity: in the yeare 1617 he made his profession of 4 vowes and was sent into *Ofu*: he visited three seuerall times the *Christians* sent into banishment into *Sungaru* the last shire of *Iaponia*. He went twice to *Iezo* and was the first Priest that euer saied Masse there. He trauailed ouer the kingdoms of *Oxu* and *Deua*, taking the paines we haue else where specified, speaking

speaking of *F. de Angelis* in the like occasion. He was the first that resided in *Aquita* & *Xemboun*; where he planted in a manner what there was of Christianity: here he had his part of a persecutiõ raised against *Christiãs*, in which many were sent into banishment; who perswading him to retire and to saue himself for the good of many, he could neuer be induced to abandon his flock; which likewise befell him at this time in the Country of *Maßamune*. He was infatigable in aduauncing and setting forward *Christian* Religion: and to conclude he was endowed with extraordinary humility, charity, affability and other like vertues: after 30. yeares spent in the *Society* and 15. in the mission of *Iaponia*, abounding with merits he gaue vp his life for *Christ* the 46 yeare of his age.

In the countrey of *Camosidadono*, one of the principall Lordes of the kingdom of *Oxu*, diuers *Christians* were sent into banishmẽt; others taken, and some also newly conuerted shewed how fraile and weake mans nature is: three hundred and threescore persons of age receiued baptisme before the persecution, which proued to be so terrible, that *F. Iohn Matthew Adam* of our *Society* had much a doe to hide his head, or find sustenance necessary for life.

Of the persecution in the kingdome of Deua and the death of three Christians.

WHilst in the yeare 1623 the *Xogun* put so many *Christians* to death in *Iendo*, there chaunced to be present in the court *Toxisobu Xataquedone* Lord of the greatest part of the kingdome of *Deua*; who fearing the displeasure of the *Xogun*, gaue order vnto *Fanyemon* his chiefe Gouernour *to make diligent inquiry after such Christians, as were to be found in his estate, and proceede with all rigour against them.* The Gouernour comp'yed so exactly with his charge, that in a short space he cast into prison aboue two hundred, and the greatest part persons of accoũt. The first was a gentleman called, *Iohn Catauneme*, who being assaulted with all kind of stratagems, persisted notwithstanding so constantly, and preached *Christian* faith with such feruour to the standers by, that they confessed themselues for conuinced, and kept back from imbracing it with only feare, This man had a little sonne of 7. yeares old, whom he brought vp in this manner to make him constãt in his faith. *Be sure*, would he often say, *that thou vndergoe any death whatsoeuer, rather then deny thy faith*: one day among the rest eare he was taken prisoner looking vpon his child; *Well*, sayde

saied he, *art thou resolued rather to be burnt aliue by the hande of the Iustice, then to deny thy faith?* *You Father*, replied the little one, *What doe you resolue vpon in the like case?* *Why I would burne*; saith the Father. *So would I too*, answered the child; *Ile try*, saith the Father, *whether thou be like to resist, when occasion shall require. Come hither; take this burning coale into thy hande, and keepe it till I bid the cast it away.* The childe opened his hand, and the Father layed in it a red hot coale; which the child held in his hand till his Father bad him cast it downe; though it had already burnt the skinne and singed the flesh. His Father demaunding, *Whether he found it hot?* *One*, answered the child, *resolute to let himselfe bee burnt aliue, as I am, hath no great difficulty to hold a coale in his hand, for so short a space.* This came to be knowne of both *Christians* and *Gentills*: these were confounded; and those encouraged to see so stronge an example in so weake a subiect. With whole troupes of his friendes and kinsfolke was *Iohn Foi Cauai Quiemon* importuned for the space of 20. dayes, who exhorted him, *at least in wordes to deny his faith*. But he true vnto *Christ*, answered, *he would not doe it for all the gold in the World*, they called him *madman* but all in vaine: wherefore despairing to preuaile with him, they set vpon *Lucy* his wife; who no lesse constant, would not be drawne

from her resolution with the consideration of goods, children, or her owne life: and therefore *Iohn* being led to prison with his two sonnes, she was left vnder guarde in her owne howse, together with her lesser children, as the custome was in the beginning of this persecution obserued towards woemen of quality. One of these called *Thomas*, being vnder age, and therfore to haue stayed with his mother, vsed so many stratagems, that at length he found meanes to accompany his father to prison; where he became a voluntary seruant of those imprisoned *Confessours*, who were about some forty in number; nor could any euer forbid him this worke of charity.

An other *Christian* called *Alexius Moiemon* being diuersly tempted, assured them that not only the whole Citty of *Cubota*, bet neither the *Tono Ioxinoba*, though he came in person should be able to remoue him one inche from his faith. He was not alone in this resolution, but had many followers: of which two were beheaded *Lewys Tarogi*, and *Mathew Xichyemon*; these two were in the seruice of a noble man in *Iendo*, when the *Christians* were put to death, and by him greatly solicited to deny their faith; which he not obtaining put them out of his seruice, giuing them warning not to goe to the kingdome of *Dena*: but they, desirous of a crowne

of

of martyrdome, went straight thither, and obteined their desire, and became with dying for *Christ*, of seruants freemen, the 7. of Febr. 1624.

A certain young maide called *Monica* of 25 yeares of age was no lesse molested: shee had serued some later yeares the wife of *Sataquedone* who, as is mentioned else where, not being able herselfe to receiue baptisme, perswaded most of her seruants therunto; of which *Monica* was one, baptised by *F. Diego Caruaglio*. Her mistresse, though a gentill, being sent into banishment for the lawe of *Christ*, *Monica* was forced to leaue her, and betake herselfe to the Citty of *Cubota*, where she had many of kindred. She grew so much in deuotion, that to the end they might not importune her to marry, she cut off her haire, to giue her selfe more fully to *Christian* piety. The Gouernour, vnderstanding that she was *Christian*, endeauoured by meanes of his owne wife to draw her back; but *Monica* stood it out couragiously, till one day the Gouernour in presence of many bid her *resolue either to deny her faith, or loose her head*: her answere was, by stretching forth her neck, and saying, *that her faith was dearer vnto her, then her liſet* and in the saying, her head was stroken off, in the Citty of *Cubota*, the yeare 1620.

Notwithstanding all the troubles, there haue been baptised in this kingdome three hundred per-

persons of age.

Of Christianity in the countries of Cami.

IN these countries eight of our *Society* are resident six Fathers and two Brothers; hauing charge of many *Christians*, & putting their hãds to seuerall missions of diuers kingdomes, as well of *Goquinai* and others neare about, as of *Cugoco* and *Scigoco*. This yeare eleuen hundred threescore and two persons of age haue receiued baptisme, who vnderstanding the newes of persecution, made their recourse vnto God more diligently then euer, by frequenting the holy Sacraments, and other spirituall exercises, and in particular by keeping in seuerall places the praier of the *quarante houre*. In *Ozaca* there was an order that all Gentils, who had *Christians* in their houses, should dismisse them: where vpon the poore *Christians* were put to their shifts, suffering great extreamity (it being the depth of winter) as well in their owne persons, as in their poore children, not findinge where to shelter themselues, and oftentimes not permitted to lodge vpon the high waies, for feare of displeasing the *Xogun*: so that they were often constrained to take vp their rest in the midle of the open fieldes, exposed to the violẽce of extreame cold.

Their onely comfort was when they met together,

gether, entertaining one an other as if they had been brothers, and drowning their owne miseries with comfortable speeches and mutuall encouragements drawne from the person of their Redeemer. When they met with any of our Fathers, their sighs were a preludium to their tongues and their teares pleaded their cause before their wordes. Yet God prouided a house for his seruants, which belonged to one of the chiefest *Christians* of that citty called *Paul*, whither they all went, and were prouide not only with spirituall helpes, but euen with temporall. For this worthy *Paul* hauing sent his wife & childrē into the country stayed himselfe behind with two of our Fathers; he helping to the vttermost of his forces their temporall necessities; the Fathers employing themselues for their spirituall good, arming them with the Sacraments, with exhortations and the like, and in particular encouraging them to stand resolutely in defence of their faith. Yet they began to feare least the prefence of the Fathers should encrease their persecutiō, and that for many reasons so that the Superiour resolued to goe a good way out of towne and liue in a certaine little cottage out of the way. A certain *Christian* called *Paul*, as rich in faith, as he was poore in fortunes, was extreāly set vpon by the Gentils, and not permitted to goe vpon the waies (such was their fury to make him

deny

deny *Christ*:) but he that was accustomed to this kind of sport, hauing here to fore been banished for the Law of the true God, tooke thence occasion to preach and denounce him with greater feruour.

In the territory of a certaine Gouernour called *Anabu Auagi* many *Christians* haue behaued thēselues brauely: among the rest a certain Physitian, called *Thomas* who hauing been formerly banished for his faith, now againe with more cōstancy then euer giuing the *nay* to his friends and kinsfolke, was sent the second time, with all his family, into banishmēt, to shew how deeply the name of *Christ* was printed in his hart. These afflictions endured with all rigour foure monthes and more, relenting nothing in the hart of the Citty, though somewhat appeased in the Boroughes an Villages neare aboue. Certaine *Christians* of the kingdom of *Fococo* eight daies iourny from *Oxora* haue greatly edified the *Christians* of these partes, taking a long iourney to prepare themselues for this persecution, by confessing and communicating.

There hath no wanted matter for other *Christians* to shew their valour and constancy, for those namely of *Sachai*, *Fuximi* and *Meaco*, where a certaine Gentleman had the greatest parte of his goods confiscated, and was himselfe sent into banishment, whom not longe after aboue

aboue two hundred followed, banished for the same cause from *Sacbai*.

In *Fuxmi* and *Meaco*, notwithstanding the persecution, two hundred persons of age haue been conuerted; diuers in the afforesaid places gaue back and began to yeeld; who afterwards, with publicke demonstration of true repẽtance, haue made satisfaction.

Neere vnto *Coquinai* the persecution hath caused some losse, yet far greater hath been the gaine.

In a kingdome neere vnto *Ixxu* the tempest of persecution carryed all before it, by reason of the neernesse to *Iendo*; yet the *Christians*, though otherwise of late standing, resisted manfully: many enduring banishment and other calamities. A Father of our *Society* was sent in Mission; who gathered together the dispersed flocke; a hundred and fifty of age hauing receaued Baptisme, before the persecution began.

Another of our Fathers went to the kingdome of *Ouari*, who set many on foot againe, whom persecution had made stagger. In a certaine place of this kingdeme, called *Ichinomiya*; Almighty Gods prouidence was particular in the conseruation of a handfull of *Christians*; The Gentiles conspired together to worke them frõ their faith; but they, both men, woemen, and Children resolued rather to dy, then doe any thing

misbeseeming a *Christian*. The Gentils having tryed many waies to batter the *Christians* constancy, all others failing tooke this as most expedient. They sent vnto the *Christians*, all their creditours to exact payment on a certaine day, or otherwise to haue them deny their Faith, which if they did, their debtes should be pardoned them. It was done accordingly: but the good *Christians*, though poore and labouring men for a great part, to holpe out one another, that euery one found meanes to pay his debts. The Gentils raging here at, begã to threaten them death: but they more meeke then euer, went and offered vp to their Masters all that was remaining, saying; *they had now neede of nothing more, since they hoped to dy for Christ*. Thus did they conquer, and not onely become victorious themselues; but succoured also the necessities of other *Christians*, who were banished for *Christ*, which they did with inuincible Charity, towards those particularly who had been cast out of the kingdom of *Mino*; many of which had left their houses, their goods, and all their possessions.

In the kindom of *Xefai* the rigour was not so great: onely there came out of a proclamation *forbidding any one to let his house to Christians*. About this time there fell sicke, in the same place *Cagiuara Fayemone* a *Christian* of account; who made knowne in the extremity of his sicknesse, how

how much he esteemed the faith of *Christ*. No sooner was he fallen downe but he called for a Confessarius, and in the progresse of his disease, all his thoughts were ęployed in making acts of Contrition & piety: which to a certaine seruant of his seemed excessiue; and therefore said *his Master was out of his witts*: but *Fayemon* answered that *he knew full well what he did and that saluation could not be bought with too much diligence*. It happened finally that the force of his sicknesse put him besides himselfe, and then turning towards the standers by, he cryed out. *Who is there? What meaneth this? Is it possible? are wee but onely foure Christians here? Where be the rest? call them, call them: and let vs with hartes vnited resolue to stand to our faith, when the edict shall be published against the Christians*: and so he dyed, leauing those of that were present greatly edified, to see a man both in his senses, and bereaft of them, esteeme so much his faith and saluation.

In the kingdome of *Iomi* hath been the like trouble, the *Christians* of *Saoyamo* a principall place of that kingdom, armed themselues with the holy Sacraments to resist their enemies. A certaine Gentill inhabitant of the said place, and brother to one of the Gouernours had for some time before a desire to be baptized; and vnderstanding of the persecution, which began, hee dis-

discourſed with himſelfe in this manner; *If all the Chriſtians be ſent into banishment, or put to death, who shall baptize me? I will therefore take commoditie, whilſt I may*: and there vpon went and receaued Baptiſme.

In the kingdome of *Fococo* the *Chriſtians* eſcaped perſecution: for though they were terrified, yet *Faxuia Chichuyendono* ſtirred nothing: both becauſe he iudged it time loſt to goe about to perſwade a gentleman & a ſouldier to chang their opinions, ſaying: *that he that was not conſtant in the ſeruice of God, much leſſe would be true to men*: and therefore neither he nor other cheife men, went about to diuert the *Chriſtians* from their beliefe.

A Prieſt of our *Society* hath taken his iourney into the kingdomes of *Canga*, *Noto*, and *Iucchi*, there to viſit & helpe the *Chriſtians* with the accuſtomed exerciſes of the *Society*.

The *Chriſtians* of the kingdome of *Quinocuni* haue been viſited, where the Merchants only are perſecuted and not the Noblemen; *F. Iohn Baptiſta Porro* of our *Society* hath charge of *Chriſtians* of the kingdomes of *Farinia*, *Byten*, *Chiungoco*, and *Schigoco*, being continually in Miſſion viſiting & helping now one part, now another, with great labour and no leſſe fruite. The newes of the perſecution comming thither, the good Paſtour redoubled his diligence, & found them

alſo

also resolute to giue their liues for *Christ*; and to that end he gaue them the holy Sacraments: the effects whereof were such that in their conflicts they all behaued themselues most constantly a few excepted; the number whereof almighty God made vp with forty two new souldiers, which he called to his side.

The Lord of the kingdom of *Bisan*, though he be not contrary in opinion to the law of *Christ*, yet to cōforme himself to the will of the *Xogun*, he ordained, that all the *Christians* should be banished out of his state. To which effect the proclamation came out of *Ocayama* the head Citty of that kingdome: and least any might ly close, it was ordained, that euery one should giue vp his name in a paper, setting downe the sect which he professed, what Temple of the Idols he frequented, & what *Bonzo* he acknowledged for directour. And straight all those were put out of the Citty, who refused to doe it; and by a particular grace from God all, as well rich, as poore; gentlemen, Merchants, Magistrates or of what profession soeuer, chose rather to bee depriued of all things, then of God: the officers vsed extreame rigour in executing their Commissions, turning away euen the meanest pesants; vsing al diligēce not only in great townes, but euen in boroughes and villages; and calling before them the heades of families, to iustify

that they had turned away all those that were *Christians*: who in great numbers, and with admirable constancy, went reioycing into banishment, preferring heauen before the land of *Gayama* and *Bisem*. Of which number was a woman of account, maried to a Gentill of her qualitie, who was commaunded by the Gouernour, either to turne her away, or make her a Gentill. Many perswasions were vsed to this end by all her kindred, which she manfully resisted; and rather chose in company of her seruants a volũtarie banishment towards *Nangasachi*, though in a most vnseasonable time, it being the depth of winter, then to liue in continuall danger, and occasions leading to perdition. A certaine Page was threatned by his Master, that he would cut of his head, vnlesse he denied his religion: the Page in stead of answearing stretched forth his bare neck ready to receiue the blow, which yet the Gentill had not the hart to giue, but turned him out of his seruice.

In the kingdome of *Farima*, the tempest was not so fierce: yet many were sent into banishment, some turned away their seruants, and others their very children, for being *Christians*. In the kingdome of *Bizbu* one of those few, who followed the law of *Christ*, hearing the cruelty of the persecution, left a certaine house, he and his whole family, which the *Tono* had giuen him

him, saying *it was not now time to dissemble.* He was therefore sent the second time into banishment, and hartned all the rest, to endure the incommodities, which they were liable vnto by proclamation, by gathering them together in his house, and arming them with spirituall conference, and reading pious bookes against all future encounters.

The kingdom of *Bingo* escaped better thē that of *Aqui.* One of our Fathers, departed a moneth before from the Citty of *Firoxima*, leauing all the *Christians* full of courage & comfort: when on the suddene comes forth a proclamation, *that all those, who were Christians, together with their wives and children, should straight depart the Citty*: it was executed accordingly with no smal cruelty, they being thrust not only out of their houses, but of the highwaies, and forced in the cold nights (it being the middest of winter) to ly in the open fields; in so much that many fell sicke, and some died thereof, whose names are not yet come to our knowledge, In all other places there abouts, the like cruelty was vsed: but all shewed inuincible courage, many choosing rather to stay thē goe, to the end they might be carried to prison and suffer death for *Christ.* Among many good, some also were wanting in their duty; of which one coming to himselfe againe, writ a letter to the Gouernours, giuing

them to vnderstand, *that they should no longer misstake his meaning; for that he was now resolued rather to part with his life, then his Religion.* The Gouernours dissembled the matter with him: but it passed otherwise with one *Francis Ioyama Sintaro.*

The death of Francis Ioyama Sintaro, in the Citty of Firoxima.

WHilst the Officers wēt from house to house, to take euery mans name, and beliefe in matter of Religion; he Steward of *Francis*, in the name of his Master, who then was absent, gaue vp in writing, *that no Christian dwelled in that Pallace*: which *Francis* at his returne hauing vnderstood, first reprehended his Steward, and then sent a note to the officers to let thē know his Steward had abuted them *for that he was indeed a Christian, and so minded to cōtinue till death;* The Gouernours much amazed, to see so great constancy in a youth, determined to abate it vpon any tearmes. First they employed his kinred, who together with all the Nobility plyed him for thirty daies together: neither did those onely, who were present try their skill, but the absent also by letters and large promises of great preferments about the Princes person, so he would relent; The braue young Champion had

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no sooner read the first letter tending to this purpose, but straight he toare in pieces all the rest of the packet, and threw them into the fier. At which the messenger amazed, *bad him looke what he did; for that the letters were of great importance, and that he might doe much better to chang his Religion*, to whom *Francis* imposing silence, *badd him keepe his Counsell for some body els*. His Father in law did also his best to withdraw him, and among other perswasions, threatned to take his wife from him, vnlesse he yeelded: at which *Francis* smiling, replyed *that neither wife, nor all the world could yeeld, should seperate betwixt him and his Religion.*

Meane while the valorous Champion had recourse to his ghostly Father, arming himselfe with the holy Sacramēts for greater enterprises. At his returne from the good worke, newes was brought him that *Matthias Xobora Scizaimō* was taken and laide in irons for the Confession of *Christ*: at which felicity enuying he begun to exclame with ioy, *ô happy, thrice happy Matthias*! and taking pen and paper writt him a letter full of spirituall comfort with extraordinary feeling. Scarce was the letter made vp and sent, when behould foure souldiers gentlemen sent from the *Tono*, to know the present state of his mind, which they soone perceiued to be the same, and made their report accordingly. Here-

vpon the Tono gaue order, *that when it grew darke, three others should goe vnto him, and dispatch him out of the way, vnlesse he changed his mind.* The three went at the time appointed, and hauing beset the house, they came in vpon him, and demaunded; *if he would yet change his mind? that therby he might greatly gratify the Tono; whereas his obstinacy might peradnẽture cause him a deare repentance, and no lesse then death.* At the sound of death *Francis* turning to them told thẽ; *he could neuer looke for more welcome tydings: and if they should happẽ to be the Messẽgers thẽselues, he would receiue them not as men, but as Angels from heauen*; and so saying for reuerence kneeled downe before them. The Gentils were out of themselues at so vnaccustomed a manner of proceeding; and to comply with their commaund from the Tono, tould him plainly they *were come to take his life from him, and that therefore according to the fashion of Iaponia he might cut vp his owne belly.* This, replied the valient Champion of *Christ, is forbidden me by the law of Christ: but if you haue order to take my heade, here it is; I will not refuse it. Only if you please, Ile goe first to take leaue of my Mother,* which was graunted him. Then going by certaine secret doores, he found her in her chamber, and with incredible tokens of ioy he brake forth into these speeches; *Behould Mother the houre is come, which I haue so often and earnestly begged*

begged from heauen. I am euen now to giue my blood for Christ: helpe me to thanke Almighty God for so great a fauour: and in token you forgiue all the faults and offences, which I haue committed namely against your selfe. giue me your last benediction; and with this, cast himselfe vpon his knees; The poore Mother with eyes drowned in teares, tooke him in her armes, and embraced him, and with a countenance cheered vp, answered; *God blesse thee, deare sonne, and giue thee grace and strength necessary for so great an enterprise. I confesse, there is no losse in this World so sensible; for in thee I loose all my support and comfort: yet I am ouerioyed to see thee dy for Christ. Blessed be his holy name for his benefits bestowed on vs both, and this in particular:* with that came in his wife, and all the standers by burst forth into sobs and teares to see them take their leaues. *Francis* alone stood vndaunted; and left her for a pledge *the loue of Iesu, whom he desired for a last fauour, she would alwaies keep in her hart, and rather dy then falsify her faith.* This done he returned to the roome, where he was expected, and stretching forth his necke, was beheaded for his Religion the 16. of February 1614 in the 24 yeere of his age.

Francis Sintaro was borne in the kingdom of *Cai* of noble parentage: he was baptized at 16 yeares of age, and as he grew in yeares so grew his loue and feare of God: he receiued and lod-

ged our Fathers in the kingdomes of *Quinocuni* and *Aqui*, where he allotted a part of his house: his chiefe delight was in seruing Masse, and discoursing of heauenly matters: his conferences of spirituall and diuine thinges was commonly with teares hauing a tender and most pious hart: his zeale of soules was incredible; and therfore he spared neither cost nor labour to assist all, as well *Christians* as Gentiles; aud being gratious and fluent in discourse, and conuersant in the *Iaponian* sect, he was heard with exceeding content, and no small fruite of many. When he had of our Fathers in his house, he would call the *Christians* round about, and incite them to Confession: and where by night any of ours went to heare Cōfessions, he was the man that would accompany them: he often fasted and disciplined himself, but especially in time of Lent; at which time and many others he depriued himselfe of the company of his wife, therby to giue himself more freely to his praiers and deuotion. So great was his desire of dying for *Christ*, that he was often minded (had not our Fathers for iust reasons opposed themselues) to put himselfe Prisoner with certaine Religious persons, to the end he might be put to death in their company.

The death of Matthias Xobora Schizaimon.

MAtthias serued a nobleman, who put him in trust with most of his important affaires; and therfore in time of these troubles, laboured by all meanes, both by threates, and faire meanes, to make him leaue his faith; and not preuailing, he gaue order he should be bound; which Matthias edured most willingly for Christs sake. A whole day and night was he tyed fast vnto a stake by the necke, handes, and elbowes with sharp small cordes, a torment of that nature that many dy vpon it, the cordes entring into the flesh to the very bone. But all this preuailed litle with Matthias; which his Master perceiuing, he caused in stead of cordes a great piece of wood to be put about his necke like a yoke for oxen, vsually applied to the most famous delinquents; and thus was he held the space of 4 daies, with his friends and kindred about him to perswade to change his profession. All this not taking effect, his Master sent a note to the Tono, to let him vnderstand what passed; who straight gaue sentece *he should be crucified*. The Ministers of Iustice, going for this effect, brought him to the place of execution. It is incredible with what ioy and gladnes he past on his way, saying his beades; and passing ouer a bridge,

where

where there was store of people, he began to preach with great feruour, assuring them *there was no saluation but in that faith, for which he was now to render vp his life*. Being come to the place of execution he cast himselfe vpon his knees, and with a loude voice said the *Confiteor*, then having made a litle mental prayer, he brake forth into this affectuous exclamation. *Praised & euer blessed be the holy name of Iesus: Who would haue thought his goodnes to haue been so great, as to vouchsafe to call vnto himself by way of the crosse so vnworthy a sinner as my self!* The Gentils themselues like men distracted looked vpon one another, saying *If there be saluation to be found how can this man faile of it?* Then *Matthias* looking vp to the crosse began in this manner; *I worship and reuerence thee, o crosse. With all the veines of my hart, sanctified in the person of my Sauiour Iesus.* Then praying a little he commended himself to God, & so was put vpon the crosse, after which he so much thirsted, and there pearced with lances finished his life at 37 yeares of age, the 27 of Febr. 1624. The night following some *Christians* with danger of their liues tooke his body from the crosse, & shutting it vp in a chest, gaue it vp into the hands of one of our Fathers, who placed it neere vnto an Altar, where he saieth Masse.

This *Matthias* was borne in *Aqui*, baptized

some

some y yeares before his death by a *Iaponese* Father of ours: he was singular in the practice of deuotion and penance inciting the *Christians* to Confession, and was an instrument to bring many Gentils to receiue Baptisme by the hands of one of ours, then in prison. He serued with speciall care the imprisoned, especially Religious persons. He had passed his word to *Francis Sintaro, that he would rather dy then deny his faith*, & thus gloriously kept his promise dying on a Crosse.

The death of Ioachim Curoyemon in Firoxima.

AS soone as the persecution began in *Firoxima*, the Gentils neighbours to *Ioachim* began to assalt him seuerally, and not preuailing, of their owne authority they put guard at his dores and acquainted the *Tono* with what had passed. He straight gaue order he should be put in prison in the Castle; where after he had been some dayes inflexible in his resolutions, he gaue sentence *to haue him crucified*, ordaining with all *the crosse should be very high, to the end the Christians might not steale away the body. Ioachim*, hauing receiued these tydings, fell downe vpon his knees to giue thankes to God, for making him worthy to suffer, and that vpon a crosse, and that for so good a cause; then putting about his

his necke his beades, his *Agnus Dei*, and a litle booke of prayers, with a ioyfull looke he went to meete the Ministers of Iustice, who came to conduct him to the place of execution. Being arriued, he recommended himselfe with great deuotion vnto Almighty God, and exhorted with extraordinary zeale the Gentiles to receiue the faith of *Christ*. Finally he was crucified and pearced frõ side to side, with a lance, at 60 yeares of age, the 8 of March 1624. by commaundment of the *Tono*.

This *Ioachim* was borne in *Aqui*, of a singular meekenes & humility, much giuen to prayer, and infatigable in assisting and seruing the *Christians*; He was baptized in *Firoxima* 16 yeares before his death by one of ours.

The death of Iohn Tananguia Cufroi.

IN the yeare 1612, vndet *Daifù*, *Iohn* was banished the citty for the first time: but not lõg after called for backe againe. Then againe was he tried by seuerall wayes the yeare 1615; and finally the yeare 1622 he was troubled anew, and after many both threates and promisses was kept prisoner for a yeare. The good seruant of God liued there very contentedly in continuall prayer, fasting and penance. He conuerted with his good exhortation, and baptized fiue Gentiles, his fellow

low prisoners. At last a yeare and halfe being spent in prison, came the sentence of death, sent from *Catà Samonosuque*, who liued in *Iendo*. Now long before, *Iohn* had made his confession to one of our Fathers, and was by his counsell much ecouraged to suffer death for *Christ*. When he first receiued newes of his death, lifting vp his eyes to heauen he gaue God thankes for so great a benefit; then turning to him, who brought the message, he also thanked him, desiring he would tell the *Tono* and the rest of the Gouernours *that he deemed himselfe highly obliged vnto them*. Going out of prison, he met with a great number of people, to whom he solemnly protested; *that he was condemned to death, not for theft, or any other crime, but meerely for the faith of Iesus Christ; which he exhorted them all to embrace, as the only way to saluation*: and the same did he repeate in seuerall places, according as occasion was offered. And when he was silent, he went with his eyes fixed vpon heauen continually praying and commending himselfe to God. Being come to the place of execution, after he had exhorted all with a loud voice, *to receiue the faith of Christ, which he was to seale with his blood, and without which nothing could be auailable for saluation*. He was stripped naked, and stretched vpon the earth, and cut of by the middle, whilest he was breathing sweetly forth

the

the blessed names of *Iesus* and *Maria*: he died the 14. of February 1624.

Iohn was borne in the kingdom of *Xio*: he was baptised & instructed by our Fathers thirty yeares before his death, whilst he was in the seruice of *Augustinus Conisci Sunocamidono*. He remained alwaies most constant and very exemplar, incredibly desirous and carefull of the spirituall good of his neighbours. When our Fathers went in Mission he went with them; and hauing an extraordinary gift in preaching, he was the conuersion of many: in these exercises did he continue, till a generous death crowned his labours vnder *Catà Simonosaque* Lord of the greater part of *Xio*.

Of Christianity in Nangasachi and the country about.

HEre are occupied six of our Fathers, one Brother and eight *Dogici*. The fruits of their labours, being altogether like those of the yeares past, I omit to set downe. Thirty persons of age haue receiued Baptisme; Many who trembled for feare, and some who fell vnder the burden, haue been set vpon their feete againe, and encouraged.

Diuers Missions haue been vndertaken into *Satsuma*, the *Iland* of *Goto*, the Countries of *Omura*,

Omura, and diuers other places of the kingdom of *Figen*. In *Satsuma* they found a true pillar of *Christian* Religion, a Lady called *Catherin* mother in law to the Lord of the Country, who in word and action aduanceth *Christian* Religion. This Lady hath been twice set vpon, once by the *Bongi*, who with superstitions papers of adoration and prayer sought to draw her to their side; another time by certaine persons sent expressly from her sonne in law in time of the persecution of *Iendo*, to try whether shee were a *Christian* or no. To the first shee made ealy resistance by retiring her selfe from them, and neuer more permitting them to come neere her: for the secōd she seeing her selfe importuned by many, espied her oportunity, when her sonne was in the company of many Nobles of the kingdom, & there in the presence of them all, she professed her selfe a *Christian*, and resolute so to continue whatsoeuer should happen. The Gentill and those about him, admiring so great constancy in a woman, troubled her no more cōcerning that.

In the *Iland* of *Goto*, one of our Fathers tooke the confessiōs of more then ten thousand *Christians*, and gaue the most blessed Sacrament to aboue three hundred: ten of those, who were gone back, were reclaimed: and in this & many other good workes, a Brother of ours had great part, who visited the *Christians* bordering neere about

about *Omura.*

In *Nangasachi* deuotion is much increased towards our holy S. *Ignatius*. A certaine woman in most cruell and long paines of childbirth making a vow to the Sainct, and praying her friends to spend some time vpon their knees before his picture, was happily deliuered of a sõne, who therefore beares the name of *Ignatius*. Persecution is also much increased by reason of a principall Gouernour, who of a *Christian* turned *Renegat*, seeketh by all meanes to get into his hands the Religious of that Citty. He hath for that end employed secret spies, promised great rewards, and spared no paines or industry to take them prisoners: and yet it hath pleased Almighty God to preserue his seruants. This said Gouernour set forth a proclamation *that all those, who had any Religious in their houses, should deliuer them vp, vnder paine of death, not only of the Master of the house, but euen of the whole family.* This proclamatiõ strucke a horrour into many, yet diuers sent away their slaues, to the end they might with the more security lodge Religious persons.

The same Gouernour vsed an other diligẽce; which was to set forth an edict *forbidding all, vpõ paine of death, to reade any spirituall bookes to Christians; and that the Masters of houses should giue vp the names of such, as had serued the church in those functions;*

functiõs; otherwise the whole Neighbourhood should be punishable. Vpon this diuers were banished, who being required, refused to bind themselues by promise to desist from so good a worke. Mothers could not lodge their children for this reason, without imminent dãger to their neighbours: so that diuers were constrained to retire into the countrey, not for feare of death; but for feare of preiudicing others with small either profit or honour to their Religion. Thus farr went the *Renegat* Gouernour with his officers, but the persecution of the *Xogun* increased much their affliction.

He first commaunded *that no Christian Iaponian should be capable to trafficke by sea out of Iaponia, but only Gentils and Renegats.* A hard and cruell law: for that most part of the inhabitants liue vpon the gaines of their voyages into seuerall parts. And it was a wonder to see poore *Christians* starue for hunger, rather then offend God, or let themselues be transported with the sweetnesse of gaine. Among others a certaine Captaine of a ship, was not only kept off board, but threatned with death: and though he auoided this danger, yet remaines he in great pouerty; which he seasoneth with extraordinary ioy since it is for Almighty Gods cause.

He made also *a prohibition to all Iaponians, as well Christians, as Gentils to saile to the Philippine*

pine Ilands; for that notice was giuen, that in ships fro those parts were conueied sometimes Religious persons; and for this a certaine embassage from the Gouernour of the said Ilands did not succed, which happened in this manner.

The Embassadours coming to the Iland of *Iaponia* with rich presents and extraordinary charges in a well furnished ship from a certaine port of the kingdom of *Farima* called *Mu'ò* 30 leagues of *Ozaca*; coming I say, to *Meaco*, were there demaũded by the Gouernour of the Citty, and the Gouernour of *Nangasachi*, for what end they came? who sent them? what they carryed? what they desired? and the like: The Embassadours answered conformably to their commissions. The Gouernours writ accordingly to the Court: but answer was returned *that such Embassages came not of themselues, but procured by Religious men, dwelling in those Ilands; and that the Xogun Lord of Iaponia would receiue no Embassages from places broaching a law most false, diabolicall & seditious turning the state vp side downe and deceiuing the subiects. That already he had been deceiued in that kind, and that vnder colour of traffick and marchandize this pernicious law and the Authours thereof had been brought in, whom he now had banished vnder rigorous paines & would receiue no more.* The Embassadours alleaged their reasons, but in vaine, and finally were constrained

to

to returne hauing done nothing, and guarded day and night like prisoners with armed men, which neither permitted them to goe a land, nor any of the countrey to come vnto them, excepting two only, who were to buy necessary prouision to liue vpon, and all this for feare of Religious men, suspecting the greatest part of the Europeans to be of that profession though disguised in secular cloaths, and this was the successe of that Embassage. And least Religious mē thus disguised should ship into *Iaponia*, they haue doubled their guards, examining very rigorously all strangers, registring the names of all, and obliging those, who lodge them, to render account of them whensoeuer it shall be required.

Moreouer the *Xegun* hath ordained *that all Strangers be sent away, as well Religious as seculars, so they be Spaniards or Portughefes*: the *English* & *Hollanders* only excepted, for that they betray Priests, and are held to be capitall enemies of the *Spaniards* and *Portughefes*, and of the law of *Christ*: and for this respect they are not only admitted, but made much of; though they robbe and spoile euen the *Iaponians* themselues, when they meete with them by sea.

This order came to *Nangasachi*, when suddenly the Ministers of Iustice, seaing vpon the streets entred all the houses, where the *Europeans*

ropeans liued, and taking their names, & those of the *Coreys*, *Cinezes* and *Iaponeses*, themselues, whom they found clad like *Spaniards* or *Portughesis*, they set them a certaine day to be gone out of *Nangasachi*, and all the confins of *Iaponia*, vnder paine of seuere punishments for any that should not obey. They could not but feele that blow exceedingly; yet was it a comfort vnto them to be banished meerely for their Religion. The day being come they all shipped themselues (excepting some few in prison, of whom we spake in the last yeares annuals) some for *Macao*, others for *Manila* the chiefest Citty of the *Philippin Ilands*; but without either wiues or seruants, such as had them *Iaponeses*, whom they could in no wise carry along with them. The parting was so dolefull and full of teares on both sides, aswel of those who went, as those who staied behind, that all the lookers on were extreamely moued: the mothers wept amaine to part from their children; the husbands from their wiues; the Masters of houses from their families. The very *Iaponeses* themselues were wounded at the hart to leaue some their friends, others their Masters, others those from whom they gained their liuings and carried in their brests the laws & proceedings of *Xogun*. Teares and lamentations remained in the harts & eyes of those who staied behind, the more whē they reflected

reflected vpon the good deedes done full often by those, who were sent away; as the setting of their slaues at liberty, whom they might haue made money of; giuing to diuers house roome, and liberally bestowing both gold and siluer on persons in necessity.

The last persecution in the Citty of *Nangasachi* was against the dead. For the hatred of the *Xogun* against our holy faith, which he endeauours by all meanes to extirpate, could not sufficiently expresse it selfe against the liuing. The *Christians* of *Nangasachi* had a churchyard, where they buried their dead, and on certaine daies went thither in numbers to recommend them vnto God: on the sepulchers, which were some of stone, others of bricke, others of wood were put diuers crosses of seuerall fashions. Against this place the Gentils spent their fury burning the wooden crosses, destroying the monuments, commaunding the dead to be buried vnder ground. The *Christians* feared so much lest the dead bones of their frends should be taken vp and cast into the sea, that some made deepe holes into the ground and there buried them; others carried the home to their houses, others to citties neere about & there buried them: thus they went all day vp and downe the citty, not knowing what way to take, admiring the cruelty of the *Xogun* & other Gouernours, who would

not so much as endure, that they dead should have with them any token of their profession. A certaine officer at this time passing through the streetes, found a *Christian* selling beads; presently he layed hands on him, for selling forbidden ware and streightly bound brought him before a Iudge, who condemned him & made him stand in the publicke view fast bound a whole day and night.

Of the persecution of Christians in certaine places of the kingdom of Figen.

THe chiefest mã of *Figen* is called *Nobexima Xinanono Cami*; who was present at Court, when so many *Christians* were burned aliue; terrified which this exãple, for feare of loosing the *Xoguns* fauour, he gaue order to all his subordinate Gouernours, *that they should quit his dominions from Christians*. The officers carefull to comply with their Masters will and pleasure, put forth a proclamation, *that all should abandon Christiã Religion, otherwise to be stripped starke naked and with their eares and noses cut, to be sent to the Citty of Sifai together with their wives and children there to be slaues to the Tono*, who was allied with the said *Xinanono Cami*.

It cannot be expressed what ioy the *Christians* of *Quizicutta* conceiued at this Message: and

and by reason diuers torments were threatned in this letter, and namely that they should be burned aliue, they prepared themselues first with the most pretious and holy Sacraments, and afterwards with new cloathes to appeare at the day of their death, which they both hoped and looked for eare long. One and thirty were called at once before a Iustice, who with faire speeches exhorted all and euery one, to change their mindes and not incurre the displeasure of the *Tono*. But their answer being vndaunted and resolute, he fell from faire to bitter & threatning tearmes; commaunding them to be carried away in a most ignominious manner. The day following he called before him their wiues, who for ioy put on their best apparell, and taking their Children in their armes, such as had any (to offer them as immaculate sacrifices vnto *Christ*) they went couragiously to the iudgment sear, ready to lay open their best veines and let forth their blood for Almighty God. The Iudge hauing only seene them, commaũded they should be sent to a certaine house, and there kept as prisoners, till they heard more of him. The day following a certaine chief person and *Christian*, went to the Gouernour intreating, the woemen might goe backe to their howles, and offering for to enter bond for their due appearance, when it should be required;

which was accordingly graunted: but the good woemen were nothing contented herewith and refused the offer, saying; *that imprisonment for Christ was more deare vnto them, then whatsoeuer liberty, and that they would not depart from the prison, vnles it were to a stake or gibbet, to end their liues.* Yet finally, giuing way to the perswasions of many *Christians*, they retired backe to their houses. When these woemen were called to appeare, there were wanting, by reason of the farre distance, those of a certaine towne called *Occusa*. They were counselled not to stirre since the others had been deliuered, but they would in no waies obey, saying *the Gentills should see they were no lesse courageous, then their neighbours and as desirous of death*, and so they wēt forward, but were turned backe: for the Iudge perceiuing such incredible cōstancy in both sexes, thought it best to dissemble all with prudency, and so the persecution ended in *Oquizu*; where torments were wanting to the *Christians*, not they to torments.

The same day that the persecution began in *Oquizu* it began likewise in *Iagami*. The first assaulted by the Gouernour were labouring mē, yet in a more milde manner: for calling before him on of the chief among them, he was earnest with him to chaunge his Religion; which not succeding, to subscribe at least a certaine list,

which

which he had in his hand. The honest Coûtrey-man answered; *if the subscribing were taken, as a signe of reuolting from his faith, he would not put his hand vnto it, albeit the denyall should cost him his life.* But the Gouernour by reiterated oathes *gaue him assurance, there was no such thing meant:* whereupon the Coûtrey-man, after a thousand protestations, *that he was a Christian, and would die so,* subscribed vnto his paper. And after this manner, the Gouernour soone induced the rest in great part to subscribe: yet some there were, who made a scruple of it, making choice rather to leaue both goods and houses, then to subscribe vpon any tearmes; so that three score and three men and woemen betooke themselues to a voluntary banishment: of which there was a poore feeble woman, through age and sicknes almost brought to her graue, who being asked of her husband; *What course they should take? Let vs goe* (saieth she) *with the rest into banishment; for I had rather dy in the iourney, for Gods sake, then protract my life a few daies longer, with liuing at home, and losse of my soule: And albeit I am in diuers respects neere vnto my end; yet if I should chaunce to dy in the way, at least the good will, wherewith I offer my selfe to death to preserue inuiolable Gods holy truth will be acceptable to his diuine Maiesty.* And so her husband setting her on horsebacke, and tying her with cordes for feare of falling, brought her

her by the helpe of God safe and sound to the place he determined.

Soone after, the persecution in *Iagami* ceased without further preiudice to Catholicke Religion. But those good *Christians* began to haue remorse, for hauing put their hands to that writing imagining that thereby they had been deceiued. Whereupon diuerse of them resolued to go backe to the Iudge, and tell him resolutely *they were Christians, and that he should not forbeare to molest them in regard they had subscribed*: which the Iudge perceiuing answered *they might remaine as constant in their Religion; as they would*, and for their greater comfort gaue order; *that those Christians who were departed the Countrey should returne againe, and all of them enioy their Religion in peace, as formerly they had done*. There was also neere vnto these partes a *Christian* named *Gaspar*, much molested by the Lord of *Ioysusi*, who finally seized vpon his goods, cast him out of doores, and banished him the Countrey, keeping his wife and Children in prisons; although she within few daies was permitted to go after her husband; They assaulted *Gaspars* Mother in law who dwelt in a village not farr of. But his good example had now made her too strong against this battery. For being sollicited to comply wtih the *Tono* his will, and go to a Temple of their Idolls; she made answer

that

that all they could do, should neuer bring her vnto it. Hereupō they threatned to burne her in the forhead with an iron, & by diuerse other meanes to disgrace her. But she, with great courage laughing at their threates, and expecting a whole day and a night the effects of their meaning, when she saw nothing likely to be done, finally of her owne accord went into banishment, there quietly to enioy the liberty of her conscience. In like manner did a young man named *Mansius* a neighbour of *Gaspars*, who being much molested by a seruant of the Lord of that Countrey, with his Mother and sister departed thence to free himself from daunger of loosing his Religion. So haue many more done, who with great alacrity chose rather to be absent frō their Natiue Countrey, then put themselues in daunger of offending God.

The subiects of the Countrey called *Omuradono* liuing together with those of *Nabexima*, all of them were commaunded to appeare before the *Tono* of *Fucosori*, and answer for themselues. Thirty of them tooke ship, being accompanied to the water side with their wiues and kindred, all full of greef for that they imagined they should meet no more in this world. Yet all that accompanied them, with one accord exhorted them to spend their blood in defence of their faith. Being arriued to *Fucosori*, they were taken

and

and examined each of them a part; but they like old beaten souldiers with great constancy suted words to their profession, answering in such sort as the Iudges were little pleased, and therfore commaunded the principall men amongst them to be stripped, and naked as they were, to be exposed to wind and weather, the season at that time (as in winter) being very cold.

There was a young man who had carried himselfe very couragiously, whom the Iudges to make further triall of him, cōmaunded, since he would not conforme himselfe, and obey their wills, to put one of his fingers into the fier. The noble *Christian* zealous of Gods honour, and deeming, that by this act he should giue a pregnant testimony of his faith, vndauntedly put his finger into the fire, and suffered it there to be burned with great admiration of all the Gentills: who being satisfied much herewith, and contented that the *Christians* in thinges extrinsecall to Religion would obey them, sent the young man and all the rest full of merites backe to their houses. The *Christians* being returned ioyfull at their good successe were now out of farther feare, when the Gouernours Lieutenant, being highly offended with a more zealous then prudent act of a *Christian*, sent some Gentills his seruants with commission to enter in vpon the *Christians* houses, and constraine them

them to subscribe, not alleadging any cause vnto them; but adding many threates of future punishments: the *Christians* for the most part conformed themselues, some with remorse, some without any difficulty subscribing; so that their neighbours who had not subscribed, reprehended them much, and told them that they would not from thence forward haue any communication with them, in regard they held them as excommunicated persons. Wherupon these poore soules fell into such scruples and afflictions of mind, that they would neither sow their corne, nor till the ground, as the season required: but like men distracted let all run at random: which one of our Fathers vnderstãding made hast vnto them, and bidding them be of good courage, taught them what they were to doe in like occasions for the time to come. Some were of so tender consciences, that for feare of future scruples they would by no meanes subscribe, vnlesse the cause of their subscription were first made knowne vnto them: and therfore, abandoning their houses, village, and all other affaires, went to seeke a dwelling place else where. One there was of that holy company by name *Iohn*, whose sufferance was most remarkable, He together with his wife and children (hauing notice of the *Tenos* officers whẽ they came first to make the *Christians* deny their faith) retired

tired himſelfe into a great wood, which was vnder the dominion of an other Lord, where he made his abode for fifteene daies together, in the cold time of winter: and howbeit he endured very much; yet he was ſo farre from being diſmaied, that he ſhewed himſelfe moſt ready to dy in that diſtreſſe, rather then hazard the loſſe of his faith. Neither did he want followers of his rare example, ſome remaining two whole daies, ſome three, in the woods and deſerts without any food at all to ſpeake of. When the firſt ſtorme was ouerblowne this *Iohn* was called home by his frendes. But the forſaid officers returning the ſecond time with their former intentiõ, he vtterly refuſed to ſubſcribe; and ſo returning againe into the forreſt, ſettled himſelfe there in a poore cottage, made vp for him by other charitable *Chriſtians*, and (as a Father reported, who confeſſed him and his whole family) it that wood liued very contentedly; deeming it farre better to ſuffer all temporall miſeries then to be in danger of denying his faith.

The

The persecution of the Christians of the Citty of Firando and the territory belonging to it, in which eight and thirty suffered death.

MAssura Figendono Lord of the state of Firando knowing how malitiously the *Xogun* was bēt against *Christians*, thought good to feed his cruell humour, the onely meanes, as he conceiued, to establish himselfe in that place of gouernment. Wherefore he resolued vpon a persecution, and began with the wiues and children of those, whom two yeares before he had put to death by order of the *Tenca*, their cause being not yet ended; and he spared neither the maid-seruants, nor little infants, as it will appeare by the following relation.

The death of nine Christians of the house and family of Gabriel, who had lodged F. Camillus Constantius of the Society of IESVS.

TWo yeares agoe a *Christian*, called *Gabriel*, suffereth death in the Citty of *Firando*, for hauing lodged *F. Camillus Constantius* of the *Society*: and euer since, both his mother, and the rest of his family, had liued in daily expectation of their turne; their cause yet hanging, and they committed to the custody of their neighbours.

No

No sooner did the persecution begin, but the family of *Gabriel* was giuen for lost: whereupon the Gentiles began to looke to them more narrowly, and to abridge them of their former liberty. One of the neighbours, the second man of the street, went to visit *Grace* the mother of *Gabriel* and told her after an vpbraiding manner, *that the persecution raised at that present was a punishment sent by Ienxo Daygim the chiefe Cami of Iaponia*: The holy woman relented exceedingly this blasphemous speech: and boldly replyed; *that she wondred very much he would offend her eares with blaspheming God his holy law: and that he might haue done much better in exhorting her to suffer with patience the neere approaching death, for the honour and seruice of the only true God; then by recounting the fables of the false Idolls, to increase her affliction; wherfore she desired him, if he wished her well, to speake of something else.* And the Paynim thus checked spoke not a word more. During this time, the *Christians* of that Citty gathered together in a particular house, offered vp many feruent prayers to Almighty God, begging of his goodnesse force of spirit, and constancy for all, but especially for the prisoners. *Linus* the brother of *Gabriell* was much tempted, but he allwaies answered; *that he would follow the steppes of his Father, who had persevered in the law of Christ vntill the end.* Some daies before

before the seruants of God receiued the sentece of death they inuited to dinner the principall Paynims of the street, and *humbly craued pardon of them for some sharp answers, which they had giuen; earnestly beseeching them to speake no more vnto them of leauing their faith.* The Physitian of the *Tono* was the first man of their friendes, who had newes of their death: wherfore he went to them in a friendly manner, & acquainting them with what had passed told them, that if they would change their mindes, he would make meanes that the *Tono* should recall his sentence. *Linus* made answer in name of the rest, thanking him for his good will: and told him, *that all the torments in the World should neuer make them abandon their Religion.* This newes came soone after to be knowne of the Physitians man, who out of meer compassion went bewailing their case and spreading the newes about the Citty. There was presently such flocking of friendes and acquaintance to visit them, that the chiefe officer of the streete thought fit to turne them all backe, for feare of an vprore. About midnight came two of the *Tonos* seruants, who confiscating all their goodes carryed them away, scarce leauing so much as the cloathes vpō their backes. Then did the condemned *Christians* with a loud voice begin ioifully to recite diuerse praiers: and when the standers by would haue

hindered them, they answered; *that, their temporall goods being taken away, they had no reason to deprive them also of the spirituall riches of the soule, their onely substance and possession then remaining.* The confiscatours, admiring their speeches, let them go on for the present: but having sent away all the goods, they bound *Linus* and all the, rest sauing *Marie* the Grandmother of *Gabriell*, and the sonne of a seruing woman, who was so little that one of the officers carryed him away vpon his backe.

Vpon the 3 of March, being sunday they were lead forth, many *Christians* meeting them vpon the way, who in taking their last leaue, with many teares recommended themselues to their prayers, *earnestly desiring them when they came to heauen, where they should be out of all danger, that they would be mindfull of those who remained behind, subiect to so many dangers and miseries.* Amongst the rest came one of *Graces* daughters with her husband, of whom she tooke her leaue with a cheerfull countenance and great peace of mind, *charging them to remaine constant in the Religion, in which they had been brought vp from children, and promising to pray for them in heauen.* In like manner did *Linus* speake to the other *Christians*, with such a pleasant & smiling countenance, that he made shew of nothing lesse then going to suffer death. Finally they arriued

at

at a place distant from *Frando* a quarter of a league, where they found foure boates expecting them; in two of which were carried the nine *Christians* who were to suffer death, and in the other two the executioners of that iniustice. When they were imbarked, *Grace* tooke a paire of beades from about her necke, and cast them a land to her sonne in law; Then lifting vp a little Crucifixe in her hand, *this alone*, quoth she *will serue my turne*: and with saying so she adored, in the sight of all, him who comforteth and giueth strength to those that suffer for him, and with humble reuerence kissed his holy image.

After this the watermē began to launch forth; and the deuout seruants of God accompanying the noise of the oares, sometimes with singing pious hymnes, sometimes reciting seuerall prayers aloud, arriued at *Cocudomari* the place appointed for execution. There they all tooke their places, and *Binus* the only man of the company, shewed himselfe a man indeed, thanking the executioners for his death with a marueilous courage and vndaunted mind. Then began they to recōmēd themselues to God Almighty, in which action they remained a great while. In this time the youngest daughter of *Grace*, of the age of eleuen yeares onely, was so farre from being afraid either of death, or those whom she saw ready to inflict it, that turning to her mo-

ther with a great courage, *ô mother*, said she, *how much are we beholding to these seruants of the Tono, who haue brought vs hither, and will now send vs to heauen, I pray you let vs thanke them, and be exceeding ioyfull.* The first, that knelt downe, was the good old woman *Mary*, who lifting vp her handes and praying a while, then calling vpon the holy names of *Iesus* and *Mary* was beheaded by one of her owne kinsmẽ, who according to the custome of *Iaponia*, least she should dy by the hãds of some basefellow or other, did himselfe with great respect and reuerence cut off her head at a blow, she being about ninty yeares of age. The second was the noble *Linus* of the age of 21. yeares. The third his sister *Mary* of the age of 18. The fourth the younger sister called also *Mary* eleuen yeares old, who were all beheaded in the same manner by the handes of principall men of the Gentils, hauing first praied and called vpon the holy names of *Iesus Maria*. Then came the happy and magnanimous mother *Grace*, who seeing with the eyes of liuely faith her two youg daughters so well placed & espoused to the true spouse of their soules, *Christ* our Sauiour, and her sonne *Linus* so rich with heauenly merites, yeelded infinite thankes to the diuine Maiesty for so great benefits, and then kneeling down with her daughter in law, whose name was also *Mary*, both of them inuoking the

sweet

ſweet names *Ieſus Maria*, cheerfully offered their heades to be cut of; the mother in law being of the age of fifty yeares; and the daughter in law of nineteene. After theſe preſently followed two woemen-ſeruants the one called *Cecily*, the other *Mary*, and a little child by name *Michaell* onely three yeares old, which being not capable of feare, left him, who had brought him thither in his armes, and went to *Cecily* his mother, ſeated in the place where ſhe was to dy: ſhe tenderly embracing her little one, and deuoutly calling vpon *Ieſus* and *Mary* was beheaded by a ſeruant of the *Tono*, who at two blowes cut off the heades, firſt of the mother & then of her innocent child. The laſt was the other ſeruant *Mary*, who nothing daunted with the bloody ſpectacle of ſo many headleſſe bodies, fell downe vpon her knees, and with much tenderneſſe of deuotion imploring the aſſiſtance of *Chriſt Ieſus* and his Virgin Mother, bowed her head to the bloody ſword, and made vp the number of nine glorious martyrs; being of the age of two and twenty yeares.

The ſeruants of God hauing thus happily triumphed ouer death, the Paynims couered their dead bodies with mattes, but coming to couer *Mary* the wife of *Gabriel*, they perceiued that her head was not quite of, yea, that ſhe ſtill called vpon *Ieſus Maria*: ſo were thoſe bleſſed

names imprinted in her pious hart, that her head being almost deuided from her body; and she more dead then liuing ceased not to inuoke them: vnlesse we will say that after death for confusion of those Gentiles God, the Creatour of all, spoke by the mouth of his dead seruant. The Paynims were much amazed at this sight, yet nothing relenting in their cruelty beheaded a new the twise happy martyr, and wrapping all the bodies in their seuerall mattes, then tying a great stone to each of them, cast them into the sea, so to preuent the Religious veneration, which the *Christians* would haue giuen to their holy relickes.

All these seruantes of God were borne with in the state of *Firando*, sixe of them in the Citty itselfe, the two seruantes in the *Iland Igisuqui*, and *Mary* the Wife of *Gabriel* at a place called *Xixi*. *Mary* that old woman had been baptized at womans estate, & was one of the first which receiued the Sacrament of Baptisme in *Iaponia*: all the rest had been *Christians* from their cradle; their Fathers and grandfathers hauing been so before them. The good old woman *Mary* was alwaies much giuen to deuotion and Almes-deedes: Neither was *Grace* any whit behind her, hauing moreouer a great zeale of soules, which she euer shewed towardes the *Christians* of that Citty. She was of the company of *Mercy*, of which

which, as being the head, ſhe had an eſpeciall care, and therfore procured diuerſe waies to aduance Chriſtianity and vertue. She lodged our Fathers in her houſe for a long time; ſhe mortified her body with frequent diſciplines, and faſting euery friday and ſaterday thorough out the yeare; ſhe viſited and comforted the ſicke; ſhe aſſiſted the poore in what ſhe could; & at Chriſtmaſſe and Eaſter ſhe was wont to feaſt the *Chriſtians*, and with all to giue them good ſpirituall counſell. It happened once vpon the *Iaponians* new yeares day that there dyed two ſicke men, one a Cittizen, the other a ſtrãger: *Grace* came to know of it, and without making any account of the *Iaponians* ſuperſtition, who vpon that day will not ſo much as name the dead, much leſſe talke of burying them, cauſed the Cittizen to be buried, keeping the dead body of the ſtranger in her houſe for ſome daies, to auoid the bruit of the Gentiles, which afterwardes ſhe buried in the Churchyard of the *Chriſtians*. When the Paynims came to know of this worke of mercy, they commended it very much, and ceaſed not openly to prayſe the *Chriſtians* for it. The two daughters, both *Maries*, imitated very well their mother vertues; and *Linna* was not inferiour to them. Neither did *Mary* the wife of *Gabriel* come behind the reſt; and the two ſeruantes, as well in good life, as deſire of dying for *Chriſt* might

be compared with their mistresses. Finally they all died for the faith of *Christ* vpon the third of March in the yeare of our Lord 1624. by commaundment of *Masura Figendono* Lord of *Firando*.

The death of fiue other Christians in Vsucca,

THe very day that the foresaid nine were put to death, an old man of the age of seauenty sixe yeares, by name *Luke Morisebioye*, was beheaded not farre from his owne house; for that he constantly reiected two of the *Tonos* seruantes, who perswaded him to deny his faith: and his sonne of the age of forty seauen suffered death in like manner, for the same cause, and by the handes of the same executioner. The same day an other old man of the age of fourscore and sixe, called *Anthony Girobioye*, inuoking the most blessed names of *Iesus* and *Mary* had his head cut off. These three seruantes of God were native of the Iland *Iquisuqui*. *Luke* in his old age leauing off worldly affaires, as desirous to attend wholly to his deuotions, retired himselfe to *Vsucca*. There he instituted a Confraternity of *S. Ignatius*; and, as he was very zealous of the spirituall good of his neighbours, made a separation in his house for our Fathers to come visit the *Christians*, where he receiued *F.*

Constantius, which was a chief cause of his death. *Alexius* the sonne followed his Fathers example in prouiding for the spirituall necessities of *Christians*; for which cause he was made worthy to follow him also in suffering death for *Christ*. *Antony* had betaken himselfe to a retired life in the same place, for the reasons which had moued *Luke* to his retirement. He was an humble, sincere, and very charitable man: he did not only visit the sicke, but kept them also oftentimes in his owne house, therby to prouide the better for them: he alwaies lodged our Fathers in his house, and was ordinarily employed in the exercise of either spirituall or corporall workes of mercy: in recompence wherof he was finally rewarded with the palme of martyrdom The day next ensuing after the death of these three, was beheaded *Mary* the wife of *Luke*, who being from home the day before at the time of their combat, and returning at night vnderstood what had passed; and presently resolued to go and present her selfe to the *Tonos* officers. As she was going she met with those, who had put to death her husband and the other two: she presently stayed to heare what they would say; and their proposition was the same, which they had made to the rest: to which she replyed: *I was baptized being but two yeares old, and haue perseuered in the Christian Religion seauenty more: can you imagin that*

that I meane to forsake it now? They left her for the present, because it was night; but the next day they came againe and receiuing the same answer, led the good old woman to the place, where they had beheaded her sonne *Alexius*, & told her, *that she must either change her Religion or dy the same death.* She imbraced the latter, and kneeling downe with a cheerfull countenance, first recommended her selfe to our Lord, then offering her head to the sword died with the sweet names of *Iesus* and *Mary* in her mouth.

The wife of *Lucas* being thus dead, the persecutours exercised their cruelty vpon the children of *Alexius*, one of the which *Thomas* was ten yeares old, an other fiue, and the third an Infant borne three or foure daies before the Fathers death, & as yet vnchristened. This bloody office was committed to a seruant of the house who by order of *Figendonos* Ministers cut of their heades. All these *Christians* had been baptised by our Fathers, except the little girle which was baptized in her owne blood. A rare case in *Iaponia*, & which caused great admiratiõ, both for the infantes littlenesse, and the cause of such a murder.

The death of Isabell Mother of Damianus, and Beatrice his Wife with their foure Children.

IN the yeare of our Lord 1622, *Damianus* being put to death, and all his goods confiscated, his wife with all her family was kept prisoner in her owne house hauing continually a double guard vpon her, and a cord about her necke. which was so tyed that she might neuertheless stirre about, and dispatch her ordinary business. The keepers weary of that tedious office did extreamly molest her, by vrging her to forsake the *Christian* faith; but she alwaies the same, not the least daunted with the miseries of pouerty and long imprisonment, answered onely this, *that she would be her husbandes companion as well in death as life, ready to suffer all trouble and vexation for the loue of Iesus Christ.* At two yeares end, order came for the beheading of *Beatrice* and her children, which they vnderstanding did euen leap for ioy: only poore *Isabell*, whose sentence was not come, hung downe the head, and shewed such manifest signes of true sorrow, that the messenger acquainted the *Tonos* Lieutenant with it, and he presently commanded she should dy with the rest. At these happy tydinges the good old woman was reuiued, and putting one her best apparell,

parell, as the reſt had done, prepared for death. *Paul* a child of eleuen yeares whileſt the reſt were making themſelues ready with great ioy, was very ſad and penſiue by reaſon that ſome, as he vnderſtood, were gone to beg his pardon: but at length word was brought that no pardon would be granted: Then might you haue ſeene in the face of this manly child a picture of his ioyfull hart, ſo did he on the ſudden pull vp his ſpirits and with marueilous alacrity make ready for death. They departed al together from their owne houſe, cheerfully bidding adieu to their friendes, who met them vpon the way, & ſignified by their teares how loath they were to leaue them, being no more to meete in this life. Thus they imbarked, & being come within ſight of the Iland *Nacaie*, where *Damian* and his companiõs had ſuffered two yeares before, *Beatrice* began to offer vp praiers of thankesgiuing to the diuine Maieſty for the benefit beſtowed vpon her husband, and willed the reſt for that end to recite with loud voices ſuch praiers as they knew by hart. By the way they met with the wife and Children of *Iohn*, who were going alſo to ſhed their blood for the loue of *Chriſt*. O happy encounter! Who can expreſſe the reciprocall ioy; the cordiall greetinges, the zealous exhortations of theſe noble *Chriſtians*? There was no lamenting of each others hard fortune,

fortune, but mutuall encouragements to constancy and perseuerance, which with vnited hartes and tongues they begged of the diuine goodnesse, ioyning their two deuout quires in a consort of melodious praiers. Thus cutting the waies with their oares, and pearcing heauen with their voices, they arriued at *Gigoco* a place of the Iland *Nacaie*. Here the sixe first went a Land; and *Beatrice* to giue her children good example, was the first to kneele downe, which she did with a marueilous courage & manly spirit: then lifting vp her handes to heauen, and praying a while offered her head, which with one stroke was deuided from her body. *Paul* would be the next after his mother, and was already vpon his knees, but the cruell hangman seeing him girt in such sort with a towell as might hinder his blow, bad him vnty it, which he without the least signe of feare rising vp did very dexterously, and then speedily falling downe vpon his knees againe, as greedy of death, with handes stretched forth to heauen, whither he was taking his flight; most deuoutly called vpon the holy names *Iesus Maria*, and at the second stroke of the hangman lost his head, and got a laurell. *Iohn* the second sonne onely nine yeares old, stood all this while on the right hand of his mother, learning as well by her example, as that of his elder brother, how

to

to play his part: Wherefore knowing that his grandmother had chosen the last place, and thinking it no pride to precede his sisters in such an occasion, full of sweet deuotion well befitting his tender yeares bowed his knees to the ground, and receiuing a mortall blow flew with his blessed soule to heauen. No sooner were these three dead, but the bloody butchers, by exercise of cruelty growing more cruell, tooke the younger sister by name *Isabel* onely seauen yeares old, & in most barbarous manner throwing her downe vpon the dead body of her mother, cut her in peeces with their Cimitaries. So did the mother become an Altar for the pretious sacrifice of her innocent daughter, and the blessed child restore her blood and life to the fountaine from whence it sprung. *Magdalen* the elder sister, and eldest of the foure, yet not aboue the age of thirteene yeares was so strengthened with the vigour of Gods holy grace that no cruelty could abate her courage: wherefore drawing neare to her mothers body she knelt downe close by it (with some holy enuy, it may be, to her sisters happy lot) and imploring the assistance of *Christ Iesus* and the Virgin *Mary*, was beheaded, and crowned with glory at the same time. Now had the good old *Isabel* obtained the first part of her desire, which was, as she said; to see those dearest pledges out of daun-

ger,

ger, and safely placed in heauen: the second was, to beare them company, of which she was quickly made partaker, yeelding her head to the sword, and her soule to heauen, ful fraught with the merites of many deathes.

Such was the glorious end of this thrice happy company, very sutable to their vertuous liues. *Beatrice* was borne of *Christian* parents in *Tachinogama* a place in the Iland *Quisuchi*. She was alwaies religiously deuout, and exceeding charitable: she often visited and serued the sicke, imitating in those workes of mercy her husbād *Damian*, and she allwaies taught her children to open their hartes to no other loue, but of *Christ Iesus* and his holy law. *Isabell* her mother in the law, who died of the age of 74 yeares, was natiue of the same Iland, and as well she as the rest had been baptized by our Fathers. She was allwaies a deuout and constant *Christian*, neuer regarding the Paynims of her alliance, by whom she was therfore allwaies ill treated. Her onely sonne *Damianus* being dead, she was inflamed with a great desire of dying for *Christ*, and so earnestly did she beg this grace of God Almighty, that at length she obtained it for her selfe and all her family, vpon the fifth day of March 1624.

The

The death of Marie, wife vnto Iohn Sucamoto, and her foure sonnes.

AFter the death of *Iohn*, the officers held their proceedings with *Marie* answerable to those wee haue already said they held with *Beatrice*, for they kept her prisoner, and put a gard ouer her in her owne house; made her drag a rope about her neck, and vexed her which other torments wherof we haue already spoken. Vpon the same day, on which *Beatrice* had notice giuen her from the Tono of her verdicte, was *Marie* also and her children aduertised, that they were to die. So they made mutuall ioy, and with leaue of the officers, came together and after many congratulations, they animated with interchange each the other to a costant suffering in so gloriouse a cause.

Andrew the eldest sonne of *Marie*, a youth of singular piety, recounted sundry examples and miracles which he had red, where by they all found themselues much incouraged; and for period of this festiuall gladnesse, turning himselfe vnto the *Christians*, who were there present, *he had them be of good comfort, and continue that constancie, where in they had so laudably hitherto persisted; and rest full of hope that the goodnesse of almighty God would in short time alay the present commotion,*

motion, and giue mighty increase to Christianity throughout Iaponia. The next morning at breake of day, clad in most solemne attire, they imbarked for the aforenamed Iland; where being arriued, *Marie*, and *Peter* were put to death (after those of the familie of *Damianus*) ending their liues by the sword. And *Peter* although he was but ten yeares of age, yet did he with example of rare fortitude offer his head to the executioner. There remained in the shippe, three other sonnes of *Iohn*, who being caried in to the maine sea, were by those cruell officers, without any sence of pittie or compassion, thrust into seueral sacks, which whē they had filled vp with straw, they couered also ouer with others, and hauing then bundled them vp, bad them dispose themselues for death; these holy Brothers did so, and performed forthwith many actes of ardent and inflamed deuotion: and the time being now arriued, they were bound fast, and then tossed and tumbled to and fro, as if they had been woolpackes. It may seeme Almighty God was pleased to shew an argument of his power in these 3 yonge-men, for being wrapped vp each a part, as we laid, they requested as a curtesy at the hāds of the executioners, that they might be tyed all 3 together, to the end they might be hoised ouer-bord all at once; and as they were allready vnited together by the naturall tye of brother-

hood, and yet more straitly by supernaturall bonde of charitie in *Christ* our Lord, they might in conformity hereof, be now bound fast together, and receaue their death iointly in the same place, who by the seale thereof, should be assured to enioy each other for eternity. Their request was graunted them, and with all a huge stone was annexed vnto the bundle. And so soone as these louing brethren perceiued themselues now wrapped vp together in such sort that they were no more to be seuered, according to their harts desire; they interchangeably did animate themselues to die; and so reioycing at the arriuall of that fortunate houre, as they with most inflamed harts called vpon the names of *Iesus* and *Maria*, they were throwne in to the sea, where they ended their liues by a kinde of cruelty not yet heard of in *Iaponia*; saue only in the state of *Firando*. The eldest of these three, called *Andrew*, was of the age of 25; the second, named *Mancio*, of 23; and *Iohn*, who was the youngest, of twenty one yeares.

The seruãt of God *Maria*, was natiue of *Noxima*, an Iland in the state of *Firando*; she was borne of *Christian* parentes, and baptized in her infancy by our Fathers; she was second wife vnto *Iohn Quinzayemone* who died in a glorious confession of his faith; and she followed the forme of his foot steppes, both in her life and death. *Andrew*,

drew, and the rest of his brethren were borne in *Tacchinosami*, and were also baptized by ours. *Andrew*, was accustomed to reade a spirituall lecture vnto the people of his Country, to giue them notice also of such feastes as were of precept, and to assist them, both by his aduice and instructions, & which is of most consideration, he was vnto them all an example of good life & a mirrour of all vertue. This young man after the death of his Father, did so solicite the cause of *Christianity*, as that he deserued to haue a laurell for his guerdon; how be it our Lord God reserued the bestowing of it vnto this present time.

The death of Michaell Iamando Ficmon, and Prsula his Wife, with thee of their children.

Michael liued in a sea-port of the state of *Firando*, called *Cochi*. At such time as searche was made after the *Christians*, the first whom the Gentiles fell vpon, was *Michaell*, whom they indeauoured by many allurements to withdraw from the faith, whereof he made profession. But he did not only (as indeed he ought) shew himselfe constant and resolute, but addressed himselfe also vnto other *Christians* exhorting them, one by one, *that they would not in any wise abandon the law of heauen, in consideration of any thing which might befall them on earth.*

He had bred vp his children in ſuch ſorte, and inſtilled into them ſuch ſingular conſtancy, that one of them being taken by ſome of the neighbours, and for the ſpace of two whole daies (all which time they withheld him from his parents) continually ſolicited as well by promiſes as threates, although he was but a child of 13 yeares of age, yet did he euer remaine moſt firme in profeſſion of his faith, replying euer vnto their peſtiferons perſuaſions; *that they muſt vnderſtand he was a Chriſtian, and reſolued to die ſuch*. *Michael* had a moſt generous and noble-minded woman to his wife. This woman, when as ſentence of death was now giuē againſt the whole family, was much preſſed by ſome Gentiſes that ſhe would giue vnto them at leaſt her little daughter, whom they much deſired to reſerue from death, and willingly would haue taken vpon themſelues, the care of bringing her vp. But this diſcreet Matrone made anſwer vnto thing demaund; *that although they be able to conuert this whole vniuerſe into gold, and had the power to make her Empreſſe of it all, the promiſe hereof should not moue her to commit her children vnto the care of Gentiles.*

The day appointed for their death being now arriued, *Michael* tooke the bigger of his daughters, called *Clara*, in his armes, and a candle, which was lighted, in his hand; *Vrſula*, putting her

her sonne *Iohn* before her with his candle also lighted; threw her little infant *Magdalena* in to her bosome, and bearing in her hand an other light, shut vp this pious procession. And they went with such euident demonstration of their solid ioy, and namely the child *Iohn*, that the very Gentiles themselues affirmed, such comfort and alacrity could not proceed from any force of nature, were it not succoured by some Superiour power. Being now come to the place where they were to die, *Vrsula* a woman worthy admiration for her courage, made request, *that she might be put to death in the last place, to the end she might* (for these were her owne words) *see before she died, the things which were most deare vnto her, placed in a hauen of security.* Hereupon the heads-man to doe her the fauour, strucke off at one blow with a Simitar the head of *Michael*, who was now already prepared, & gaue with all a gash into the neck of the innocent child *Clara*, who was in her Fathers armes, redoubling therefore his blow, he perfected that cruell acte. And thus did the Father being 37 & the daughter 7 yeares old, happily end their liues. This being done, *Iohn* rose up and went vnto his mother, requesting her to binde vp his haire which lay down in his neck, least it might be some hindrance to the blow, when his head was to be struke of; and the good mother did it

in the best māner she could. And then the sweet child, turning vnto him who was to be his executioner, and perceiving him to be very young, said vnto him, *if I mistake not, you haue yet neuer cut off the head of any one, be therefore aduised to doe your office with dexterity*; this said, he lifted vp his eyes and handes to heauen inuoking the soueraigne names of *Iesus* and *Maria*, then bowing downe receiued a blow, which seuered at once his head quit from his body, he being now, as was said, but thirteen yeares of age. *Vrsula*, hauing obserued this whole tragedy, and vnderstanding right well that the catastrophe thereof was the placing of her sonne, her daughter, and her husband in the desired porte of security; eleuated her eyes, which were euen filled with teares, to heauen, and said; *Blessed be thou, O Lord of mercies, who hast made me worthy to be present at this spectacle, so wonderfull to men, and gratefull to the Angells: graunt now vnto me, that hauing seene their end, whom I loued so dearely, I may be coyned with them in my death: refuse not to aide me in this last conflict, who offer intirely vnto thee my selfe, and this pledge of my bowels, this all which now is left me.* And here forbearing to speake any more, whilst she was tenderly embracing her little infant *Magdalena*, she receaued a blow from the chiefe executioner who at once beheaded with his persian sword, both

the

the mother and her little daughter; *Vrsula* being but thirty foure yeares of age. The behoulders were all so amazed with this rare example, that for many daies after, their whole discourse was of the constancy & generosity of the *Christians*.

Michael was borne in the kingdom of *Tamato*, and *Vrsula* his wife in *Chicumgojambos*: they were both of them baptized by our Fathers, & so were their children also. *Michael* was a man of singular deuotion, and much giuen to praier, he fasted also and punished his body by disciplines very frequently: and his charity towards the poore was very remarkable. *Vrsula* did not only imitate her husband, but did both by example, and words, incite and stirre him vp to all vertue. Like vnto these parents, was their Sonne *Iohn*, who (albeit in so tender age) was deuoutly accustomed to fast, not only most *saturdaies* through out the yeare, in honour of the *euer immaculate Virgin*, but also in time of lent, 3 daies euery weeke performed the like. They perseuered all in the exercises of a good *Christian* life, till such time as they were all crowned with Martyrdō, which happened vpon the sixte day of March, in the yeare 1624, by commaundmēt of *Missura Figendono* Prince of *Firando*. They were buried in the sea: but we are confident their names shall not lie buried, whom constancy in ouercomming torments hath made

worthy of eternall fame.

The death of Catherine, Wife to Iohn Tuquinenta.

IOhn *Tuquinenta* was put to death, as we said, in the yeare 1622: but *Catherine*, his wife was suffered to liue; whom in regard of her eminent nobility, the Patron of the Iland of *Pisauo*, laboured by all possible meanes to diuerte from the faith of *Christ*: and not only he, who was Lord of the Iland; but all the Gentiles in like manner did diuersly solicit her without giuing any respit either to her body or mind; so that it was worthy particuler admiration that the constant seruant of God should not deliuer her selfe ouer vnto them. The people all strucken with admiration of her vnconquered spirit, sought her out one day, and hauing found her, (though indeed all this was done deceitfully, to make further triall of her courage) they bad her prepare her selfe to dy, since she would admit no perswasions, and abandon her faith: the place of iustice, the said should bee, the cell of a certaine Hermit, a famous Priest of their foolish Idols. This noble-minded womã, imagining all was true which they had told her, put herselfe ioyfully into the way towards the place, accompanying her steps with actes of contri-

tion

tion for her sinnes, and a continuall reciting of her beads: but being come to that desert hermitage the Gentiles solicited her to offer sacrifice to their Idols, affirming that they had therfore brought her to that place. Which when she hard, flinging her selfe vpon the threshold of the dore, she besought the *B. Virgin*, and her deerest Sauiour, with many teares, sighs, and ardent clamours, for aide, and supply of new forces, where by she might euer remaine victorious ouer their wily stratagems: So that the prouost himselfe, admiring at the inflamed affection, where with she made her prayer, and moued with compassion towards her, commaūded, that since there was no meanes to alter her designe, they should surcease to molest her any farther. The seruant of God remained that night in the house of the Mother of that Idolatrouse Priest; who, seeing the great calamity, which through their persecution, she was brought into, spent most part of the time in perswading her to haue regard vnto her nobility, and not to bee so cruell and void of compassion towards her selfe, as to suffer such abuse at the hands of the base and vulgar multitude: but her words only flew in the winde, and were not able to make any impression vpon the mind of *Catherine*, whose vnuanquishable constancy was euer like vnto it selfe. Next day the officers to take

take a new assay of her courage bound her fast to a pine-tree: but seing that this seruant of God made no accounte thereof, they then loosed her; for a complement of their paynim cruelty, hauing vtterly disrobed her of all garments; behould they tyed her fast againe, without either sence of humanity, or regard vnto the nobility of this woman, whose ancestors notwithstanding had been the Lords and sole rulers of that Country. Yet she, well furnished with a large prouision of patience, did not only suffer with great indifferency this, as I may say vnsupportable iniury, but thristing for the loue of God, after more and more torments, she rubbed her selfe so against the rough and craggy barke of the tree, that there powred out streames of blood of all sides of her. When the Gentiles perceiued this, they vnbound her once more, and gathering vp her blood (enuying the *Christians* that pledge, which they knew they would both take vp, and conserue so carefully,) they fastened her vnto a stake, and she punishing her selfe, as she had formerly done, they led her to an old decayed and iniurious house, & there againe being now by the longe continuance become obdurate in their cruelty, they bound her the third time to a poste of the said house: yet in fine, the tormentours were sooner wearied out, then the person tormented. So that, the chiefe of those wicked

wicked officers, perceauing that there was no hope to gaine ground of this generous seruant of God: after many threats, they left some few to guard her, and themselues went to the *Tone*, to giue him accounte of what had passed, who vpon their relation gaue order forthwith, she should be put to death.

The officers being returned with this commaundment, loosing this our Martyr from the poste, whereunto she was tyed, and appareling her againe with her owne garments, they obiected vnto her that she was stiffnecked, and should soone gather the fruits of her obstinacy. And the seruant of God, imagining indeed what the matter was, reioyced not a little at their words. And perceauing that they in mockery hanged vpon her shoulders an old ragged banner, which by chaunce was found in that forlorne place, turning vnto the Gentiles, who were present, she said with a cheerfull countenance; *Goe to in Gods name, torment and vexe me as much as you please: for all the wronges and outragiouse iniuries you shall possibly heape vpon me, must needs seeme light, yea sweet vnto me, when I consider how many and how vnspeakable those were, which yet it pleased my Lord & Sauiour Iesus Christ, to vnder goe, for me poore sinner.* This being said, they led her to the place of execution, where being arriued, she cast her selfe speedily on her knees,

knees, and with hands and mind eleuated vnto God, *gaue thankes with great feeling, vnto his diuine Maiesty, who had now graunted vnto her what she had longe, so ardently desired:* Here spent she some time in prayer; and then vndauntedly offered her head vnto the sword, which with one blow was seuered from her body, she being now forty and eight yeares of age. She was no sooner dead, but the Gentiles taking her body, put it into a sack, and so threw it into the sea. Yet, for many daies after in all the circuit there about, men had for sole subiecte of their discourse the wonderfull courage and constancy of this renowned seruant of God: in so much that the very Gentiles themselues would be raising the trophes of her praises.

This seruant of God *Catherine* was natiue of *Ichibu*, she was of noble extraction, and both her Father and auncestors had beene *Christians*. She was baptized by our Fathers, and she was accustomed to lodge them often in her house. She furthered, together with her husband the good of *Christians* much in those parts, admitting and entertaining them in all friendly manner, yea she made an Oratory in her house, that they being there assembled might receaue the most holy Sacraments. The very first time her husband was solicited by the Gentiles to put off the precious garment of faith; she said vnto him

him with great courage, *that he must also resolue neuer to come more in her sight, if he gaue any way to their impious persuasions*. Which wordes the Gentiles tooke in great disdaine, and euen then conceaued that wrathful fury, which here they vented forth in so many cruell torments as wee haue said.

The death of Thomas Mattaichi.

THomas was by edict banished his country for his religion in the yeare 1622, after he had been oftē solicited by the Paynims, though all in vaine, to abandon his holy faith. But for so much as he was found to bee in a place not aboue two leagues distant, notice was giuen to the *Tono* thereof, and that he continued *Christian*: whereupon he gaue presently order that he should be beheaded. He who was deputed to see him executed, deliuered the message, and desired him he would not be offeded with him, since he did only what he was commaunded. *I am*, said the seruant of God, *so farre from being offended with ytu, that I am much pleased with the good Will you shew, and am sorry the performance of your commaund hath put you to so great paines.* This said, he set himselfe in the way to a little Iland called *Cosima*, there kneeling downe ready for death, the executioner tould him *he must*

rise

rise once more, and strippe himselfe to the gridle. He obeyed, & rising with no lesse peace of mind then serenity of countenance, disaraied himselfe, and then kneeling downe the second time, he was beheaded being thirty fiue yeares of age.

He was borne in *Xisi*, a place amōg the Ilands of *Firando*. His Father and auncesters had been *Christians*, and he had beene baptized by our Fathers. He was very deuout, feruent, and much addicted vnto spirituall thinges; he did attend and serue his Mother, who yet was liuing, with great humility: he did helpe and assist *Christians* both by example of good life, and counsell; and he was a mirrour of true diligēce vnto all them of the Sodality wherof he was: giuing euident demonstration by continuall exercises of piety, what a true iudgment he framed of the painted foolery of this world. His death happened vpon the third of Aprill 1614, God all mighty calling him to an eternall reward by a short during combat in defence of his holy faith.

Of foure others put to death for Religion in the Precincte of Firando.

THe want of good information concerning the ensuing Martyrs doth inforce me to vse breuity in relation of their deaths. *Iohn Tacusima Fiyrie*, and his sonne *Luke*, were borne in *Ianoura*,

Iamoura, of *Christian* Parents and auncestours, and baptized by our Fathers. The deputies of the *Tono*, had quickly there eyes vpō these two, as the principall and noted *Christians*; and perceiuing their mindes so well fortified, that there was no hope to worke vpon them, they signified vnto our champions that they were to dy. The newes was most gratefull both to *Iobs* and his sonne, who when they had put on such coats as are vsed by the Confraternity, and armed themselues each with a rough discipline in his hand, came stoutly vnto the place of iustice, where they receiued a crowne of their cōstancy by losse of their heades vpon the 18 day of August, 1624.

At such time as the persecution was raised against *Christians* in the Iland of *Cochi*, there was amongst others in that place, a certaine *Christian* woman called *Martha*: Her sonne in lawe houlding himselfe nothing safe, so long as she was in his house, tould her that she must either change her religion or seeke a new lodging. It was now the most vnseasonable time of all the yeare, the cold was excessiue, the whole Countrie was couered with snow, and the chillie winds powred themselues out on euery side: at which time, this auncient and graue woman, not finding any one, who durst intertaine her (so great was the terrour of the impendent persecution

cution) was constrained to wander ouer the craggy mountaines and wide fields, where sleeping in the open aire, and growinge euen stiffe with cold, she ended her daies, solitary all alone; saue that constant faith did euer accompany her, and a deuout minde which was euer erecting her hopes vnto the gates of heauen, and we are confident the diuine goodnesse hath layed them open vnto her.

In the beginning of that persecution a citizen of *Firando* named *Hierom* gaue some signes in his exteriour cariage, that he had abandoned his religion; whereat his Father in lawe being scandalized, who was an auncient and good *Christian*, tooke vnto him his daughter, who was also much offended with her husbands fact, and went to *Nangasachi*: the young man at first was all amazed with this his losse; but comminge at length to himselfe he made hast after them, and casting himselfe at their feete, demaunded pardon of his fault; *auowing that he would rather dy, then be induced to the like againe.* The Gouernour had notice of the matter, and thereupon commaunded that he should returne with all speed to the state of *Firando*, that otherwise he would put to death so many of his kindred as should be foũd with in his district. Herupon the yoũgman retorned to his owne country. And he was no sooner arriued, then assailed euen by whole troups

troops of the Gentiles, who pressed him to renounce his faith. But *Hierom*, mindfull of the promise he had made to his Father in lawe, & much more vnto almighty God; made alwaies answere, *that he would esteeme it a speciall grace & fauour, if he might shed his blood for Iesus Christ*: and finally was beheaded vpō the 18 of August 1624. in companie of *Iohn*, and *Luke*, of whom we formerly spake, being but 25 yeares of age when he shut vp the period of his life.

To conclude in a word, the state of *Christianity* in *Firando*; the persecution which indured for the space of 2 moneths, was so bloody and cruell, that *Iaponie* hath not hitherto seene the like; yea such was the strange fiercenesse against the *Christians*, of those bloodthirsty Paynims, that they did not spare euen them, who through feare had renounced their religion: one word was enough to make them runne desperate vpō the liues of *Christians*, without distinction of them, who couragiously resisted their impiety, or through weaknes gaue ouer themselues; notwithstanding there was an expresse lawe commaunding that such should be spared as would renounce their faith. In the heate of this persecution, many worthy *Christians* were put secretly to death, whose names as yet are not knowne, many also were exiled; and some (yet few there were of these) gaue I know not what

signification in their exteriour, that they had forsaken *Christ* our Lord: and yet the Gentiles hanged certaine signes or marks thereof at their doores, obliging them with all to giue in security that they should returne no more vnto our holy faith. A thing not heard of before in *Iaponia*, in cases of that nature: They permit not euen vnto children to haue any thing about them, which may be either in publicke or priuate, a token of their *Christianisty*: and one for so much as he was accustomed to cary beades about vnto the *Christians*, was kept prisoner in strait indurance for a whole yeare. They haue strictly prohibited in all the Cities of the Country, commerce with other *Christians*: nor can they indure to heare any thing spoken in fauour of them. Our Fathers, who were some times so well receiued by them of *Firando*, may not now be named: and, as they write vnto vs, it is almost incredible what panges those poore *Christians* ate in, whom feare made seeme in the exteriour renegados, finding them selues now destitute of all helpe: yet they recōmend them selues to God, and expect in the longanimity of their hopes, assistance from his diuine hand: & their expectatiō hath been somwhat strēgthned, by the death of two chiefe persecutors, wherof the one was neere allied, the other, brother of the *Tono*. The kinsman, who indeed was

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not only a chief Actour both in the mooning, and continuing this persecution; but sole cause of F. *Camillo Costanzo* his imprisonment, and the indurance of many others, who haue lost their liues in defence of our holy beleefe; was vnexpectedly oppressed with a sudden death: and not long after the brother, fearing the wrath of the *Tono*, in regard of some complaints which were made against him; preuented his indignation, by ripping vp his owne bowels. The misfortunate chaunce of these two was generally thought, euen by the Gentiles them selues, to be a iust punishment sent from God. I beseech his diuine Maiesty to giue tranquillity againe vnto the *Christians* of those parts, and open the eyes of those poore Gentiles that they may see, and lay hold of our holy faith.

The death of Calisto Cambo, a Christian of the Ilands of Goto.

G*Otodono*, to the end he might make known vnto the world, what esteeme he made of such lawes as *Yogun* had set downe, resolued to put some famouse and more remarkable *Christians* to the sword. And for as much as *Calisto Cambo*, was as instructour and master of the rest in those Ilands, he addressed two of his owne seruants vnto him; who hauing found him out,

let him vnderstand, *that they were commmaunded to put him to death, for teaching in those Ilands, and deliuering vnto others the doctrine and law of Christ*, The seruant of God, being nothing troubled at their speeches, made answer cheerfully and said, *they had brought him the best news his hart could wish.* And the officers, declaring that all his goods were forfetted, led him vnto the place of execution, a league from *Vacamaßu*, where he dwelled. His wife, aud children, with diuerse other *Christians*, accompanied him on his waye, who streaming forth fludds of teares; *Calistus* intreated them *they would forbeare weeping: or if they neither would not could refraine, they should powre out teares of ioy and thankes giuing vnto the maiesty of almighty God for that so special fauour, he had conferred vpon him.* Being arriued at *Tabat*, the place where he was to dy, it was permitted vnto him to write vnto diuerse of his friends; and he did it in such sort as it is hard to say, whether his words did shew more powerfully, his great piety, or solid ioy. This done he clad him selfe a new; that his outward attire might beare better proportion with the inward iubily of his mind: and then (for he was not yet bound,) he demaunded of the Sargeants, that they would bind him, and the rough fellows did it with such cruelty, that the sole binding of him, laied open a large field of paines, vnto his

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patience. Finally he gaue thankes vnto the chief officer, & so calling vpon the soueraigne names of *Iesus* and *Maria*, his head was struck of, vpon the 19 of Aprill, 1624, in the fifty seuenth yeare of his age.

Calistus was natiue of *Fiunga*. But he was baptized by our Fathers in the kingdom of *Bungo*, when he was 15 yeares of age. After he was regenerated by those waters of life, he serued in our Church as Dogicke for ten yeares together; he exercised the same function for some yeare in the Country of *Arima*: and lastly perseuered in it for 27 yeares in the *Ilands* of *Goto*, giuing alwaies great testimony of his singular zeale and exactnesse. He did reside at *Vacamaccu*, for as much as he might from thence most opportunely giue succour vnto the present necessities of *Christians* in those *Ilands*, baptizing little infants, teaching the *Christian* doctrine, disposing the sicke to dy well, burying the dead, inducing the liuing vnto workes of pietу; in the midst of all these imployments, extending his care vnto the *Gentiles*, he would be euer with all diligēce instructing them at such time as they were disposing themselues for baptisme. At such time as some of our Fathers made yearly visit in that circuit, he would euer accompany them, procuring that all the *Christians* should confesse; and those who were fit for it, receaue the most bles-

sed Sacrament of the Altar. In a word for these and the like offices of *Christian* charity, he was esteemed by all the faithfull, as their master, and a most louing Father. When the precedent persecution began, he was sent in to banishment, but when the fury thereof did relent (as indeed he was generally well beloued,) there was earnest suite made for him, and leaue was graunted for his returne. Finally, the diuine goodnesse disposing to reward his many labours, made him worthy to dy in defence of his holy faith, by cõmaundment of *Vquauagidono* Lord of the Ilands of *Goto*.

The death of Michael Sori, and Quinzaiemon in the Ilandes of Goto.

Michael and *Quinzaiemon* were with great feruour employing their best indeauours to promote the spirituall good and saluation of their neighbours in the Citty of *Ochicha*, when two of the *Tono* his seruãts came to *Michael*, and sollicited him to abandon the faith of *Christ*, adding that such was the *Xogun* his pleasure. And receiuing such anlwer as was meet, and might be expected from such a seruant of God: they full of disdaine, intimated vnto him that he must dy. At which words, abundance of ioy did so powre it selfe downe vpon, and redounded euen to

to the exteriour in ſuch ſort, as it was a pregnant proof of his vndaunted courage. Wherfore, giuing thankes vnto thē who had brought him tydings ſo agreable vnto his harts deſire; apparelling himſelfe in the attire he vſed on feſtiuall daies, with great cheerfullneſſe he made haſte vnto the place appointed for his death. And hauing diſpoſed himſelfe by prayer, he was beheaded, on the 19 of Aprill 1624 being ſeuenty two yeares of age when he ſuffered. He was baptized by our Fathers, being but a child in *Ochicha*, the Citty he where was borne. He did exercite himſelf much in vocall prayer, he faſted all fridaies, and did often puniſh himſelfe by diſciplines. He made frequent excurſions into the neere bordering places, not only of the citty, but country all about, to aſſiſt his neighbours in their ſpirituall affaires: he baptized the children ſuccoured the ſick, diſpoſing them to a happy paſſage from this life; and with great diligence did beſtow himſelfe, in burying their dead corps. At ſuch times as the ſolemne ſupplications of 40 houres prayer were celebrated, he would be euer firſt in giuing good example vnto others; ſo that the renowne of his ſingular piety, cauſed great eſteeme and veneration towards him, in all men. But, that which in this ſeruant of God was moſt eminent, was an ardent deſire of ſuffering for *Chriſt*: and the diuine

Maiestie permitted at length, that he should be put to death for defence of our holy faith, in the manner we haue said.

Quinzaiemon, a mã of great feruour in spirit, liued in the same City, wherof he also was natiue; he was accused vnto the *Tono*, (for, his pious & godly life had easily made him knowne) and by his commaundment put to death. A seruant of the Gouernour executing that most vniust sentence, cut of his head. Wee know not the certaine day, but sure we are, that it hapned the same yeare. and by order of the same *Tono*.

The death of Thomas Nacangaua Mangosuque and Ioseph Gonzalo, who suffred in Omura.

THomas and *Gonzalus*, were accused vnto the Gouernour, as noted *Christians*, and leaders of the rest; and peculiarly, as fauourers of them of our Society, inuiting and lodging them in their houses, where they might administer the holy Sacraments vnto the faithfull in *Nangaia*, a place fiue leagues distant by sea from *Omura*. Whereupon *Thomas* was presently cited to appeare. And dispatching all busines with his kindred and frinds, he departed, imagining he was to see them no more. Being arriued at *Omura* the officers came to bind him; and he laying a side his poiniard, offered him selfe with great

great humility vnto their bands. Being presented to the iudges, it was told him, *his life should be graunted him, if he would renounce his faith*, but he contemning all such preiudiciall offers, was sent back vnto his owne house, where he remained with a straight guard vpon him, till such time as he was condemned to die together with *Ioseph Gonzalus*, who about that time was taken prisoner with diuerse other *Christians*, vpon an accusatiō giuen in against them by the Paynims. It is not possible to relate what sense of ioy these two shewed at their meeting, to see, that the prouidence of allmighty God had associated them in their death, through whose goodnesse during their life they had been conioyned in the exercise of good workes. They gaue thanks with sweet interchange to God, and blessed the houre in which they had been accused: then animating by course each the other, they iointly begged forces of his diuine Maiestie, for that last combat. Hauing passed in this manner their way, they came at last to *Mossuiema*, where they both lost their heads: each of them being 64 yeares of age, or there about. Their death happned vpon the 10 of Iuly 1624, by commandement of *Massura Vcon* and *Tobiranga Xirosaiemon* Gouernours of the state of *Omura*.

These two seruants of God were borne in *Nangaia*, a faire towne in *Omura*, and had receiued

ceiued holy baptisme at the hands of our Fathers many yeares before. When the persecution began, the house of *Thomas* serued for a Church, and his zealous seruour receiuing augment, by the increase thereof, he intertained, not only ours, but also other religious, that the neighbouring *Christians* might haue requisit helpe in so needfull a time. *Thomas*, was a husbandman, but yet rich and wealthy. *Gonzalus* was by profession a fisher man: such was his singular zeale, that he aided and assisted his neighbours, nor only in temporall, but in their spirituall affaires. he was much giuen vnto prayer, penance, & fasting: He fasted thrice euery weeke, and thrice enery weeke did he seuerely discipline himselfe. He laboured much for the poore, and obtained large almes for them: he visited the sick with great charity, and helped to the freeing of many from certaine errours where into they were fallen, procuring with all diligence that the *Christians* might often frequent the holy Sacrament of Confession. But of other workes of mercy, the burying of the dead seemed to be his proper care, and peculiar businesse; so zealously was he intent vnto that office. When it was necessary to the helpe of *Christians*, for our Fathers to passe secretly into any place, he would conduct them in his barge, and he would be sure they should lodge in his house

if

if it were possible. When as sundry religious men were kept for a longe time in durance at *Omura*, he succoured them with many thinges where of they stoode in want, and performed his charity with strange demonstration of the tender affectiō he bare towards Gods prisoners. When any would indeauour to get the holy bodies of such as had suffered in defence of their faith, they would alwaies haue recourse vnto *Gonzalus*, and aduise with him, and he would addresse them to the places, & keepe both them and the sacred pledges secretly in his house: which after, in conuenient time he would passe ouer to *Nangasachi* or whither so euer els is was needfull: and he did these thinges so intrepidly and with such a constant tenour of proceeding, that there would not appeare the least token of feare in his countenance, euen in most perilous times. To conclude, the whole care, and all the thoughts of *Gonzalus* were only bent vnto the seruice of allmighty God, who disposing to reward both him, and that other champion *Thomas*, euen in this life, made them worthy to be enrolled in the resplendent host of glorious Martyrs, who haue shed their blood in his quarrell.

The death of Father Michael Caruaglio, of the Society of Iesus, and of foure other Religious men of the holy orders of Saint Dominicke, and Saint Francis, who suffered for preaching of the holy Ghospell.

PAssing ouer that, which I could say concerning the vertues of those other Religious (for as much as the relation thereof belongeth vnto others;) I wil ōly touch some things which passed in the imprisonement, and life of F. *Caruaglio*; and afterward say a word concerning the death of each of them.

Father *Michael* was come to *Omura* to take the confessions of some in that Citty; and the whole businesse was now ended with great secrecy, when a certaine spy discouered him, and gaue information of him to the Gouernour: who addressed forthwith officers to apprehend him, and hauing brought him to I know not what odde house, they kept him there for the space of two daies, with a rope about his neck, & a guard vpon him, till such time as they had aduised with *Gonrogù*, Gouernour of *Nangasachi*, to know what should be done with him; from whom order came that he should be put in prison with the rest. But because this matter is clearely set downe by himselfe, in a letter to

F.

F. Prouinciall, I will therfore relate his owne,, wordes. I came some few daies a goe, to *Omura*,, to heare the Confessions of some in this place,,, when a spy disclosing me to the Gouernour, I,, was taken by his appointment, and being con-,,ducted to a certaine particular house, I remai-,, ned there for the space of two daies, with a rope,, about my neck & a guard for my custody; after,, which time order came from *Nangasachi*, that,, I should be committed to prison with the rest:,, but in those two daies it pleased God I should,, not be idle, two of thé who were put to guard,, me, being conuerted vnto our holy faith. In,, prison, albeit the narrownesse of the place was,, not a little troublesome, it being but 16 hand ,, full longe, and 8 broad, for foure others and my,, selfe; yet I was much comforted, as well in re-,, gard I might say Masse euery day, as also for,, that I was in company of foure seruants of God,,, of eminent deuotion, and very spirituall, one,, was a Father of *Saint Dominickes* Order, an *Eu-,, ropean* Priest; two were *Recolectes* of *Saint Fran-,, cis*, whereof the one was an *European*, the other a,, *Iaponese*, both Priests; the fourth was an obser-,, uant of the 3 rule of *Saint Francis*: these foure so,, soone as they saw me, made hast to embrace,, me, and reioyced much to see me brought thi-,, ther for hauing made profession of, and preached,, our holy faith. Vpon *Saint Mary Magdalens* day,,

(which,,

„(which B. Saint I haue euer honoured as my spe-
„ciall patronesse) began my imprisonment. True
„it is we are restrained with in the close bounds
„of a narrow place, but not yet like vnto our Sa-
„uiour *Iesus Christ* vpon the Crosse. Verily I am
„not a litle cõforted to see, that they haue taken
„no man prisoner for my sake, and that they haue
„not examined me concerning others, so that,
„there hath been no man molested in my behalfe:
„it was meete that I only should suffer, who am
„the greatest sinner. These were the wordes of
F. Caruaglio in his letter to F. Prouinciall. He
remained 13 moneths in this prison, where he
indured very much, but with such sweetnesse
and delight, that in a letter which he wrote to
F. Procurator, he saith thus: *I was all infirme
and feeble of body, but much strengthened, and re-
created in spirit; for God the Father of mercy, when
he permitteth new molestations, he addeth new fa-
uours, and forces to support them. I can affirme of
my selfe, that I feele great sweetnesse amiddest the
trauels of my indurance, nor should I euer haue ima-
gined, that to suffer for the loue of God had been a
thing so full of delight and pleasure: blessed be euer
his diuine Maiestie.* thus he.

The processe of time gaue still increase vnto
his sufferinges, but far greater to his charity,
which in the brest of this seruant of God, did
kindle a most inflamed desire of suffering for
Christ

Christ our Lord. Presaging his passage to a better life, he tooke leaue of diuerse friends by letters from the prison, and I haue thought good to set downe one of them in this place, written vnto Father *Benet Fernandez*: out of which it will easily appeare, how he did euen long and languish with desire to dy for *Iesus Christ*. I knew well (saith he) that I was an vnprofitable,, seruant, & that I helped as much to the cõuersiõ,, of the world in prison as out of prison. Hence it,, hath pleased God to shut me vp in this restraint,,, to the end, that doing pẽnãce for my sinnes, imi-,, tating the example of these seruãts of God who,, are in durance with me, I may redresse the time,, mispent, and goe preparing my selfe to death,, which I much desire to the glory of his diuine,, maiesty, in satisfaction of my offences. True it,, is, that setting my selfe to a due consideration,, heere of, I am affrighted euen beyond measure,,, but when I afterward reflect vpon that bound-,, lesse goodnesse with maketh the Sunne to shine,, vpon the good and bad, the wicked and the iust;,, I can not but take courage, and put great confi-,, dence in allmighty God (whom me thinks I,, haue euer at hand) hoping, he will impart vnto,, me his holy grace in such abundance, and so in-,, able my weakenesse, that I may dy resolutely for,, that law, which at this presẽt so many valorous,, champions, amidst most cruell torments, do de-,,

fend;,,

„fend; and of old the holy Apoſtles haue pro-
„tected with ſuch aboundance of their blood. O
„my moſt louing Father, how happy ſhould I be,
„to ſee my ſelfe conſuming in ſome hidious fire
„for the loue of ſo good a God! How fortunate
„would I thinke my ſelfe, if diſioyning limme
„from limme they would cut & ſhread this body
„of mine into ſmall pieces, in honour of that
„Sauiour who hath preuented me with ſo many
„gifts, followed them with enſuing fauours, euer
„induring and bearing with mee, who yet knew
„well my great ingratitude! O moſt louing *Ieſus*,
„what ſhall this miſerable ſinner euer be able to
„doe, that may be pleaſing to thee? By what la-
„bours may he ſatisfy? What torments may he
„ſuffer to appeaſe thee? What gibbets haſt thou
„diſpoſed, what raging fires haſt thou prepared?
„Oh my deare Lord, what willeſt thou that I do?
„*Graunt what thou commandeſt, and command what*
„*thou pleaſeſt*. Now is the time, my deareſt Fa-
„ther, to aſſiſt this your vnworthy ſeruant, with
„your feruent prayers and holy ſacrifices, that our
„Lord will giue mee ſtrength in what ſoeuer he
„pleaſeth, that I ſuffer for my ſinnes; and graunt
„me, that for his glory, and in teſtimony of his
„holy law, I may endure many moleſtations, yea
„fire, or ſword, or what ſoeuer els the enemies of
„God can inuent, to my puniſhment. The world,
„its pleaſures, riches, honours, let them by me
be

be all and for euer loathed; and let my whole »
contentment be to suffer for *Iesus Christ*. So »
that, if his diuine Maiesty be pleased that I pine »
away in this prison, *Fiat voluntas eius*. Or if he »
rather wil that I liue vntill the day of iudgment »
in this narrow, and forlorne place oppressed »
with continuall anguish and infirmity, I freely »
offer my selfe vnto it. But for as much as they »
write from *Nangasacbi* that our end is nigh at »
hand, I take therfore with this my last leaue of »
a friend, whom I loue so dearly in our Lord, as »
your Reuerence. Pray for me my dearest Father, »
and I will euer doe the like for you. From the »
prison of *Omura*, 10 of Feb. 1624. »

Your seruãt & vnworthy friẽd in indurãce for his sins
Michael Carnaglio.

Hitherto are his owne wordes, out of which may easily be gathered his great fervour and spirit; whereof he also giueth no lesse remonstrance in an other letter to Father Prouinciall: where he writeth in this manners. I vnderstand that in *Iendo* many haue suffered death for *Christ*. O happy a thousand »
times! ô blissefull martyrs of *Iesus*, who haue »
not doubted in presence of the Court of *Xogun*, »
to lay open in apparant view, how vniust his »
lawes are, & how righteous those of our Omnipotent God, for whose honour they haue »
vndauntedly spent their blood, and liues! O »

 blisse! »

"blisse! ô happinesse without comparison! ô "holy hatred, a death so much more fortunate, "by how much life seemes more miserable to me "in this vale of teares. So that I am compelled "to say with Saint *Paule*, *cupio dissolui & esse cum* "*Christo*. O me poore wretch, who for that I am "a greene them, only stored with sinnes, am not "admitted to those glorious cõbats, which God "reserueth to his elect. Your Reuerence, who are "my Father, and are so powerfull with our Lord "God, pray for me, that he be pleased, to looke "downe fauourably, and cast his eyes of mercy "vpon me, that as I am imprisoned for his loue; "so I may spẽd my life to the increase of his glory, and in satisfaction of my sinnes. Thus wrote he in his letter to Father Prouinciall. Finally order came from *Nangasachi*, that all the Religious should be put to death, who so soone as they had vnderstood the certainty thereof, shewed extraordinary signes of ioy. Vpon the 25 of Aug. they were led forth of prison all fiue, fast bound, with ropes about their necks, and accompanied with a band of soldiers. The Priests went each bearing a crosse in his hand, & continually fixed in prayers till such time as they came to shippe, whither they entered with some few of the officers, the rest cõtinuing their iourney by land. They were arriued at the place appointed for their death, a field called *Facò*, when giuing

thankes

thankes vnto those who had conducted them, for the paines they had taken they went to land, and the Priests lifting on high the crosses which they bare in their hands, they began to recite psalmes with a loud voice: when Father *Caruaglio* perceauing now a great multitude to be assembled, turning vnto them, *You must vnderstand*, said he, *that wee are Christians, and that wee dy of our free and voluntary accord, for the faith of Christ our Lord*. The admirable serenity of their countenances put their ioy so clearly in view of the beholders, that amazed thereat, they said, *these men seemed to goe rather to some feast or banquet, then vnto death*. Finally, their desired end approching the first who was tyed vnto a stake, was Father *Michael Caruaglio*, of our *Society*, the second Father *Peter Vasquez*, of the Order of Saint *Dominicke*. The third, Father *Lewis Sotello*: The fourth Father *Lewis Sassaudra* both of the same Order of Saint *Francis*. The fifth, Brother *Lewis*, Obseruant of the third Order, a *Iapanese*. Being ranked in this order, they were boūd in such sort, that after the cords should be burned, they might yet be able to stirre themselues, to the end their troubled action, and disordered motion, might incite the people to laughter. Euery one was attired in his owne habit, with his eyes fixed vpon heauen. When the fire was kindled, which in regard of

the ſmale quãtity of wood, burned very ſlowly, ſo that, the rope wherwith Brother *Lewis* the *Iaponeſe* was bound, being conſumed, he might haue departed at his pleaſure. The reſt of his valorous aſſociats were iointly with loud voice reciting a certaine deuote prayer, and the fire grew to aduance it ſelfe; when he departing from his ſtake, with noble contempt of thoſe raging flames, made haſt to doe reuerence, and kiſſe ſubmiſſiuely the hands of the *Prieſts* his companions: then exhorting with a loud voice the ſtanders by to imbrace the faith of *Chriſt* in which alone is true ſafety and ſaluation, he returned generouſly vnto the ſtake againe, and leaning him ſelfe vnto it, without any further tying, (for he was already ſufficiently bound in the bands of charity to *Chriſt* our Lord) he endured, without euer mouing him ſelfe, the fury of thoſe flames, vntill at length he rendred his inuincible ſoule to God. The others were already ſo oppreſſed with the ſmoke & fire which had now taken poſſeſſion of their mouthes, that they could nor as they wiſhed, expreſſe themſelues; yet ſhould you heare them now and then breake forth in to thoſe ſouereigne names of *Ieſus* and *Maria* whoſe aide the ſeruants of God implored in their torments. Father *Michael Carnaglio*, for as much as there had beẽ more wood, and a more vehement fier about him, was the

ſecond

second who dyed, after he had giuen diuerse arguments of his stout courage, and extraordinary cõstancy, Father *Lewis Sassandra, a Iopponese*, of the Order of Saint *Francis*, dyed in the third place. He, obseruing that the cordes where with he had beene tyed, were now consumed by the fire, was desirous before he breathed forth his holy soule, to goe and doe reuerence vnto the Priests his companions; but making assay, and not being able to moue himselfe, his feete being already burned, he remained at his owne stake; from whence doing reuerence with profound inclination vnto those two his companions, who yet were aliue, he dyed with constancy worthy a Religious man adorned with so remarkable vertue as himselfe. The other two remained, the fire not well approching to them, and in particular to Father *Lewis Sotello*. The executers of this cruelly resolued to take some quantity of strawe and other dry litter, and setting it on fire, they deuided it into two parts, and yet for all this, their piles not burning very violently, gaue matter of more irksome torment to these seruantes of God. They remained therfore 3 houres in the fire, euer immouable, consuming away in lingering slow flames; after which space of time they ended the course of a combat so much more glorious, as it was produced longer, vpon the 25 of Aug. 1624 by or-

der of the Gouernours of *Omura* & *Nangasacbi*. The glorious champions of *Christ* being dead, that the *Christians* might not enioy their blessed bodies, they burned them euen to cinders; then putting the ashes into a sack, and aduancing themselues into the wide sea, there did those impious officers caste them abroad: yea they set some to watch the place where they had suffered, lest any bone or small relicke which might be left, should be taking away. Yet it hath pleased God, notwithstanding all the diligence of the Paynims, that the *Christians* found certaine bones, and peeces of stakes to which they had beene bound, which were taken vp, and are conserued. A man can not explicate how great the admiration of the Gentiles was, and the confusion of some renegados, who found themselues present at the spectacle. And they confessed all, that the ordinary heate which the season it selfe brought with it being vnsupportable, they could not vnderstand by what forces the seruants of God were able to resist so immouably the lingring flames of the slow fire.

Father *Michael Caruaglio*, by nation Portughese, was borne in the City *Braga*: he entred into the *Society* when he was twenty yeares of age, and hauing ended his studies of Philosophy, he imbarked for *India* in the yeare 1602; where he both heard, and read Diuinity with great satisfaction:

tisfaction: being 40 yeares of age and some what more, he demaunded with diligent and earnest suite, that he might be sent into *China*, that so he might passe, if it should be possible, into *Iaponia*. Hauing obtained leaue, he went to sea in a galley, together with one more of the *Society*; but suffering shipwrack in their way, they landed vpon the coaste of *Malaca*, where continuing the voiage on foote, in great penury and want, they came at last vnto the Citty of *Macao*: from hence Father *Caruaglio*, by appointment of his Superiours, shipped in secular attire, for *Iaponia*, in company of some other *Portughases*, and he was permitted to passe vnder title of an *Indian* souldier, Being arriued at *Nangasachi*, they were all strictly examined, he only excepted: So that coming to land he procured to find out a certaine *Portughese*, in whose house he made his abode till such time as he was sent into the Ilãd: of *Amacusa*, to learne the language. In that Iland he sundry times fell sick, as well for lack of food and necessary sustenance, as for the immoderate colds of that clymat. The ouerplus of his time which was not employed in study of the language, he spent in prayer, which in a manner he alwaies performed kneeling. He would not say holy masse, till first he had spent a whole houre either in reading spirituall bookes or meditating by way of preparation; in the performance of

that dreadfull sacrifice he shed teares in abundance; and hauing ended it, he would spend an other houre in thanks-giuing. He was much deuoted vnto the B. Virgin. He disciplined himselfe euery day; and vpon the vigiles of solemne feasts twice, powring out somtimes by the scars of hat rigorous instrument, great quantity of his blood. He wore in a manner alwaies a ragged haire cloth, & sometimes not cõtenting him selfe therwith; a frocke of frozen ad hard iron serued him for a shirt. He fasted 3 daies euery weeke, but on the eue of chief feasts, and all the fridaies of the yeare, his abstinence was in bread and water only. He added almes to his fasting, giuing away for the loue of God, now part, now all that where on he should haue fed. In a time of great dearth, he sought for almes with much feeling and compassion, and hauing procured some quantity, he diuided it all vnto the poore, and needy; and namely to the peasants and country people. Hauing learned the language in such sort that he could heare confessions, he dedicated himselfe vnto the helpe of soules, with admirable feruour till at length, in the 27 yeare of his being in the *Society*, the 47 of his age, professed of 4. vowes, he finished the course of his daies, in *Omura*, hauing alwaies led rather an Angelicall, then mortall life, as was the constant report of all such as were conuersant with him.

The

The state of Christianisme in Tacaco.

THere are in sundry Residéces eight Fathers and one brother with their Dogickes, to aide and assist the *Christianity* of *Tacaco*: and of the elder sort of people a hundred and twelue haue beene already baptized. At what time the *Christians* of *Tacaco* liued in peaceable tranquillity they were vnexpectedly accused vnto *Massura Bungondono* for burying the dead, in the gardnes of their houses. *Bungondono* was a great friend of all polished neatnes; so that, incensed with disdaine, he commaunded that all the *Christians* should deliuer the bodies of the dead vnto the *Bonzi*, that otherwaise their goods should all be forfeited. The *Christians* vnderstanding therof began to suspect, this might be a begining of some such persecution as was alreacy on foote in *Iendo*, wherfore giuing notice to our Father who remained there, and disposing themselues diuersly to death, which had beene threatned them together with confiscation of their goods; they testified by giuing vp their names (as they were ready to shew in fact,) *that they would rather die, then transgresse the law of God.* The Gentiles, who esteeme the *Christians* for opiniatres and obstinat people, hauing vnderstood here of, preuailed so far with the *Tono* that

that he ſhould appeaſe him ſelfe and diſſemble the matter, notwithſtãding thoſe ſharpe threats he had publiſhed.

There was a Gentile conuerted by occaſion of a *Chriſtian* child, with only obſeruing how frequently he would retire himſelfe to prayer: it ſoeming to him a thing vnpoſſible, that true ſafty and ſaluation ſhould not be found in that Iawe, which was able to imprint ſuch deuotion euenin little children, wherfore he made a long voiage to find out our Fathers, from whom receauing ſuch inſtruction as was neceſſary, he was baptized together with one of his daughters.

A renegado had adopted to his ſonne a little boy which was *Chriſtian*: the child went one day very reſolutly vnto him, giuing him to vnderſtand that he would leaue him; the renegado amazed ſomewhat at this nouelty, (not reflecting on the Idol he kept in his houſe, which the Gentiles by troopes came to adore) asked him the reaſon therof: and the child with great zeale making anſwer, *becauſe*, ſaid he *I will not remaine in that houſe where the diuell dwells*. And he ſpoke this with ſuch efficacy, that the renegado entring into himſelfe, rouzed as it were from ſome deepe lethargy, reuiewed his errour, and vtterly forſaking all Idolls liueth at this preſent, as a good *Chriſtian* ought to doe.

The

The Residence of Amacusa, and missions of the kingdom of Fingo.

THere resideth in *Oiano*, one of the Ilands of *Amacusa*, a Father of our *Society*, who often times, howbeit not without great trouble and daunger passeth into *Fingo*, to visite & comfort the *Christians* of that kingdom.

A certaine youngman hauing receiued baptisme, one of the *Bonzi* did complaine therof to his Father with great clamour and contention, adding many threates that he would accuse him to the Gouernours: but perceauing soone after that the *Christians* were accorded by common consent, to aduenture their whole estates, suffer banishment, yea loose their lifes if so it should be necessary, for defence of the new *Christian*, and their faith; chaunged his minde: and so the troubles which were begining in that place fell to nothing.

At such time as one of our Fathers came into a certaine towne to visite the *Christians*, a principall officer of the *Tono*, gaue notice vnto him who was chiefe amongst the *Christians*, *that our Fathers might not be lodged, and that he should be mindfull there of, nor presume to doe it, for as much as he would seuerely punish the trãsgressours of that appointment*. Whereunto the *Christian* made answer:

answer; *that he was ready to vndergoe what so euer punishment, and that he might therfore do what he thought good.* The Paynim, hauing heard that resolute answer & vnderstãding ther by that the *Christian* was prepared either to be outlawed or executed for his faith passed no farther in the matter.

Many haue beene confirmed in their faith, by occasion of a little child, whom one of our Fathers as he was teaching the *Christian doctrine* discouered to beare continually vpon his naked flesh a horrid rope straight girded about him, to doe, as he saith, pennance for his sinnes. The same Father found also a woman, who now for many yeares had abstained from eating flesh, in satisfaction of a vow made vnto the most Blessed Virgin, vnto whom she recommended her selfe, begging by her assistance that she might escape the hãds of the Gentiles with whom she dwelt, & had obtained the fauour euen when she least imagined. Albeit the Prince of *Fingo* was not very vehemẽt in persecuting the *Christians*, notwithstanding one of his principall attendants in absence of his Lord, desirous to gratify the *Xogun*, hath caused one *Lewis*, and *Mary* his wife, to be apprehended, whom he holdeth prisoners in the Castle of *Tassuxiro*, and vseth diuerse meanes to molest them. They haue hetherto remained constant, assisted and holpen by *F. Francis*

ch Boldrino, who makes diuerse excursions to succour the *Christians* of those parts. God graũt them perseuerance: for they expect to dy, as wel as the rest.

The Residence of the kingdom of Chigugen and missions thereof.

THe two Gouernours, between whom the kingdom of *Chigugen* is deuided, to shew their fidelity to the *Xogun*, first exiled all *Christians* strangers, and then began to put forth cruell edicts against the inhabitants; all which the stout followers of the lawe of *Christ* our Lord haue couragiously ouercome: though true it is, some few are found who haue fallen off frõ their holy designe. One of these Gouernours caused to be brought before him a principall and chiefe *Christian*, a man welthy in riches, but richer in faith. This man, being threatened with death, in lieu of other answer, offered his head ready to the sword: wherat the Gentill not a little astonished, commaunded for the present he should depart out of his presence, admonishing him, that he should thinke better, and that he would afterwards call for him againe. In an other towne they vsed the like threats to an other *Christian*, but not being able to compasse their wicked intents, the Gentils, hauing sent him home,

home, they addressed officers, to apprehend his wife, and confiscate all his goods. The newes was no sooner intimated, when that constant woman turning to her husband, said, there could no better tidings haue beene brought vs; wherfore take no further thought of me: and forthwith, taking her little infant in her armes, with great feruour put her selfe on the way towards the Iudges, to giue account of her selfe: but a messenger met her soone on the way, who gaue notice, that for the present she was to returne, and should be called for some other time: and in cõclusion as well these named, as the rest of that place were permitted to liue quietly: their present resolution, giuing a cleere remonstrance of of their future constancy.

In *Tanaca* the Gouernours experiẽced no lesse promptnesse in the *Christians*, to suffer either banishment or death; for many hauing beene molested, none were ouercome; and some not to put themselues into further daũger, tooke vpon them a voluntary exile, where they remained poore in commodities, but rich in merits in the sight of God. A certaine *Christiã* comming vnto an other Citty, the *Christians* of that place demaunded of him, *Wherfore he had abandoned his owne Country?* he made answer, *that he might not abandone his faith.* But the *Christians* inhabitants of this Citty reprehended him sharply and told him,

him; *to fly was signe of a dastard, and therfore that he should returne, and if necessity should so require, not doubt to spend his life in such a quarrell.* The *Christian* hearing this, imagining he was obliged to returne, without delay made hast vnto his Country. Being returned, a *Bonzio* a friend of his had soone espied him, and imagining he had renounced his faith began to congratulate the matter with him. But the *Christians* let him vnderstand *that he was not only, not chaunged, but that the reason of his returne was, that he might dy in honour of Christ our Lord.* Whereupon the *Bonzio* grew into such disdaine, *that he swore, he would find out meanes to vexe him.* But it pleased God that all did fade and fall to nothing, for the Gouernour how be it he was informed of the whole matter, yet he gaue order the *Christian* should be no farther molested.

Father *Iulian Nacaura*, of our *Society* (one of those foure *Iaponesi*, who by meanes of our Fathers came Embassadours to Rome to render obedience, in person of their Princes to his Holynesse) hath care not only of this kingdom, but of those also of *Chigugen* and *Bugen*. It hath so fallen out that in diuerse places his visits happned in the very time of the troubles and persecution, by which occasion he hath suffered very much: and his weaknesse somtimes was so great, either in regard of the toyle of his iourney, or vio-

violent oppression of famine, that not being able to moue himselfe, he was caried in mens armes; The kingdom of *Chigugen* being deuolued vnto the Kings sonnes by the death of their Father, it seemed good vnto the Gouernours to persecute the *Christians*, as deeming that no vnfitt meanes to conserue the *Xogun* in good liking towards their new Lords: but the moderation of the officers hath beene such, that no great trouble hath befallen the *Christians* vpon this occasion.

The *Christians* of *Aquizuqui* haue giuen abundant testimony of their constancy. A good *Christian* woman, wife vnto a noble Paynim, had heretofore beene much molested by her husband: but now, the rude barbarian proceeded so far as to clap a hote fire brand to her naked flesh, vowing he would vse her yet more harely if she would not recant. Yet she not daunted with this cruelty, remaines still constant in confession of *Christ*; begging (as saith a Father of ours) with great instance, of his diuine Maiesty, that he will not abandone her: and the same Father affirmes, that she is most ready to suffer all possible torment, in so holy a cause.

At this present *Fosocaua Teichudono*, sonne to *Nangaochayuchu* ruleth in the kingdom of *Bugen*, This man is different from his Father, and well affected vnto our affaires, resembling therin

in rather his Mother, called *Grace*, whom we haue often mentioned in our former histories, for a woman of good life and great feruour in profession of our holy faith.

The Residence of the Kingdom of Bungo.

BEfore the persecution began, there were 44. of the elder sort baptized in this kingdom, besides those, who repenting themselues ranne back into the lap of our holy mother the church. In some of those the iust chastisement of God hath particularly appeared. For of many possessed persons, diuerse haue beene found to be such as had abandoned their faith. The house of a certaine *Christian* chaunced to be burned, and when the fire had consumed all things to ashes he set himselfe to seeke certaine moneys which he had in a chest when the fire first tooke. But in lieu of his money, which he looked for, he found what he sought not: for as much as dispersing the cinders to and fro, he found three pictures of Sainctes which were glued vpon a bord, and yet had suffered no domage by the fire: he found more ouer, some payres of wooden beades, which he knew to be such as had pardons to them, he perceiued that others were burned, which had not the Indulgēce, as he very wel obserued. The *Christians* hauing vnderstood

the accident, hold those pictures and hallowed beades, in great reuerence, and are much confirmed in their faith.

There doe reside in *Bungo* two seruants of the *Xogun*, for no other respect then only to giue notice vnder hand of all that passeth in that kingdom: and the Gouernours are not ignorant here of. So that fearing to be accused they haue began to persecute the *Christians* in such sort, that in mans memory there hath not beene the like, either for politicall stratagems, edictes, threates, or troublesome persuasions. Father *Ioannes de Costa* to whom the care of those *Christians* is deputed, hath beene so chaced from place, to place that not finding any who durst receaue him, he hath beene forced to retire himselfe into the furthest and most remote confines of the kingdom, together with one Dogicke and one seruant; and the persecution hastned so fast after him, that it had almost driuen him out euen from those forlorne places. But hauing ouercome all that difficulty, he incurred imminent daũger of his life, through a deadly sicknesse, where into he fell, as well through the incommodities of his dwelling, as continuall and toylsome iorneies to diuerse places in succour of the *Christians*, of whom howbeit some few are reuolted, yet far more are they, who hauing indured fierce combats for the

the faith of *Christ*, remaine valiant and vnuanquishable.

Linus, of whom we haue spoken in our former relations, after many banishments formerly endured, hath together with many other now latly beene outlawed, with his wife and Children, he hath suffered wonderfull much, nor finding any one who would intertertaine him, till at last he chaunced vpon a *Christian*, called *Iohn Diego*; who, hauing friendly receaued him and all them of his company into his house, not long after was constrained himselfe to goe into banishment for *Christ* our Lord, and trauell through many places not finding any one, who euer would lo much as lodge him: such was the feare and terrour of *Xogun* his law. Yet he endured all with such patience that many vnderstanding what had befallen him, left their country of their owne accord, that they might not be in daunger to leaue there faith. An other *Christian* called *Organtinus*, of 76 yeares of age and more, hath already beene tryed in 5 seuerall persecutions, and remained euer victorious. This man, as an old soldier, and knowne for such of all men, was in peculiar manner molested by the *Tono*: but all his indeauours were frustrate: for this our experienced warrier did neuer shew any the least signe of leuity or vnconstancy: whereopon the

Tono in great admiration commaunded one day, that he ſhould depart from him, and retire to his owne houſe, remaining with in doores without taking any ſuſtinance, ſo that he ſhould ſtarue with famine. This good *Chriſtian* remained foure daies without taking any foode, and his wife did the like, imagining they did an acte of high merit: but finding themſelues much weakened through hunger, they ſent vnto our Father, to know what they were to doe in that caſe: and hauing anſwer that they ſhould take their foode, they did ſo, and ſtraight recouered there corporall forces: hauing already giuen vnto the *Tono* (who afterwarward moleſted them no more) an aſſay of the interiour forces of their mind, to defend, by diuine aſſiſtance, our holy faith.

An other auncient *Chriſtian*, called *Iohn Mangoſuqui* a ſeruant ſomtimes of *Iuſtus Tacayamancundono*, hath beene proued by diuerſe aſſayes: but he euer anſwereth, *that Iuſtus his Lord with diuerſe others of his company died for their faith, and that he alſo would take great comfort, if either by sword or fire he might in his death follow the footſteppes of thoſe, whom during their life he ſo much eſteemed.* So that for the preſent he is by appointment of the Gouernours kept priſoner in ſuch ſort, as no man may be admitted to ſpeake with him, and expecteth day by day

to

to loose his life for his Religion.

The death of Leo Mizaqui Xinyemon and of his three sonnes.

IN one of the persecutions past, *Leo* gaue some signes in the exteriour, as if he had forsaken being a *Christian*: but he cancelled soone after by penance that errour. At such time therfore as this present storme arose, calling vnto him his eldest sonne, he told him that this time he would shew an other manner of resolution, and that hee was determined, *that neither feare of any what so euer torment, nor inordinate affection and loue euen to life it selfe, should be able to induce him to commit the like faulte: Wherefore if hee, as being but young, would rather depart, for some other place, then remaining expose him selfe to further daunger, that he would procure him fit meanes and opportunity.* The sonne hauing vnderstood his Fathers opinion and designe, finding it for his purpose, answered; he would goe his waies. The called he his three other sonnes, demaunding of them whether they would escape away with their brother, or surely abide with him? Whereunto, *Andrew*, *Thomas*, and *Iohn*, made answer *they would tarry in their owne Country; and if it should chance to cost them their liues, it should only accomplish their desires*. The officers

cers of the *Tono* hauing notice that the eldest sonne was fled, fearing least *Leo* himselfe should also escape away, they tooke *Iohn*, and kept him prisoner for a pledge. Wherupon *Leo* made haste vnto the chiefe officers house, and hauing found him; *it is true* said he, *some yeares past, in the exterious I failed of my duty, but now I am prepared to die, feare not that I will fly from you.* When he said thus, the Iudge not only contenting him selfe with him whō he had prisoner, dispatched some, who should take his other sonne, *Thomas*, vnder the same pretence. Meane space arriued there a principall officer of the *Tono*, who examined *Leo*, very particularly, concerning the cause of his sonnes flight, and he would heare *Andrew* about the same matter, who yet was not prisoner. The Father being questioned concerning his faith, behaued himselfe like a good and valorouse *Christian*: but the poore sonne, I know not how, shewed himselfe fainte: wherupon he was sent vnto a temple of the Idols, to giue some signe that he had abandoned his faith. The youth went, and when he returned, he said the *Bonzo* would not admit the signe wherof he made offer: and so the Iudge commaunded him to giue in baile thereof, and that he would send a seruant who should obtaine from the *Bonzo* what he should desire. The timorous youth did so, imagining hereby he should be quiet for many

many yeares: but soone after coming to him selfe, he repented of his facte, and with many teares, demaunded humbly pardon of God, putting himselfe in prison with his Father, and other brothers, confessing a new with great courage the faith of *Christ*. The three brothers were called one day before the officers to be examined: and many torments were inflicted vpon them, in the place; The first was by water which they inforce men to drinke in excessiue quantity; but for as much as this torment, though very painfull, seemed to the Iudges, not powerfull enough to worke their intent, they commaunded that about the calfe or brawny parts of their legges, should be strait bound certaine canes bigger then those which we haue, which cutting the skinne in sundry places, draw forth the blood, in great abundance, of such as vndergo the torme̅r. It is not yet certainly knowne wherefore they were tortured in this manner, but the Common voice is, *for not declaring the reason why their eldest brother fled, and for that being sollicited to forsake their faith, they did neuer giue way, by any the least word thereunto.* The Gentils remained wholly amazed, & made knowne vnto the *Tones* Father, how the matter had passed; and he, after diuerse conferences and consultations had with his sonne, concluded, that they would send vnto those seruants of the *Xe-*

gus,

gun, of whom I ſpake before, to vnderſtand, what was their opinion. They hauing vnderſtood how all had ſucceeded, as Paynims, and enimies of our holy lawe, made anſwer *that it was meete they should all be executed*. All things were preſently diſpatched according to the opinions of theſe men, and ſo there was forthwith a meſſenger addreſſed vnto *Leo* to intimate vnto him the ſentence, from the *Tono*, who promiſed him that after his death, his eldeſt ſonne ſhould be called backe and much honored; Our valorous *Leo* reioyced much here at, and gaue thankes vnto him who had brought him the newes; & he declared what till that time he had kept ſecret, to wit, *that he had cauſed his ſonne to withdraw himſelfe, to the end that being a Chriſtian he might not expoſe himſelf to the daunger of forſaking his faith: whence he coniectured that although he were recalled, he would not returne to that place whilſt the daungee should continus.* He added that *he was ſory for that the officer had beene put to thoſe paines about him the time before, when the Chriſtians were examined; and that he was ſory from his hart for his hauing then obaied the Tono: for that albeit, he ſeemed in his exterioun to haue reuolted, yet did he euer in his interioun adhere vnto Chriſt our Lord: And I hope* ſaid he *this day wherein I am to dy, I shall purchaſe and recouer againe, what ſoeuer then I loſt through feare*. And hauing ſpoken in this manner,

manner, he went forth with his sonnes, and tooke his way towards the place appointed for their death, *Leo*, accompanied his steps with those diuine wordes of the *Angelicall Salutation* and so soone as he came with in sight of the place in which by losse of his life, he was to giue in his last euidence and declaration of his faith, he put of his shooes and stockings, that so he might goe with all possible reuerence vnto that place where in he was to dy for *Christ*. Being now euen at the goale, where vnto they so willingly made hast, the 3 sonnes stoode with eyes fixed vpon the heauens, when their Father bad them giue attentiue eare vnto what he should tell them: *You must then vnderstand*, said he, *that you are but earth, and that all things contained in this Wide vniuerse, were created as helpes for man, to the saluation of his soule; Which at this instant you are to offer vnto God, Who therefore hath created you that he might confer vpon you the blisse of eternall saluation.* He added heere vnto diuerse other edificatiue speeches, when one of the *Tones* sonnes, a youth of tender yeares arriuing there, the officers that he might speake no more tooke occasion to stop their mouthes in such sort that they could not vtter any word.

The young youth, who came purposely to be present at this spectacle, was desirous to see how well their Simitars would cut, and ther-

fore the officers would not put the condemned persons to death as they were accustomed to doe, but in a more inhumane, barbarous and cruell fashion; to wit, taking their blow from aboue the right arme in such sorte that the weapon issue forth vnder the lefte, or contrary, not vnlike vnto the fashion in which our deacons weare a stole; and to giue more content vnto the yoũg Barbarian, they tyed euery ones right hand vnto a stake, and thus prepared they came forth, first *Leo*, and then his sonnes, whilst the Barbarous Paynim recreated himselfe, with his attendants to see how sharpe those swords or Simitars were, which with one blow pearsing both flesh and bones would cut the body from side to side, and in an instant deuide a man in two.

Leo was 60 yeares of age; *Andrew* 25; *Thomas* 23; and *Iohn* twenty: as well the Father as his sonnes, were borne in a part of the kingdom of *Bungo*, called *Togi*. They dyed on the 28 of May 1624, by commaund of *Inaba Friocodono*, Lord of *Vsuqui* a Principall place of the kingdome of *Bungo*.

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